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THE HELPING HAND

ASKED for an appropriate name for a newly organized Bible Class, we suggested the above—The Helping Hand Class. Out from the suggestion came reflections on the human hand that have resulted in this article:

What a wonderful organ the hand is. Its physical construction combines a marvellous complexity of parts, yet shows withal a perfect adjustment of each when related

to all the rest. Bones, tendons, muscles, joints, veins, nerves—all are so finely connected and so perfectly adjusted that the complete structure is a marvel of divine skill. What other creature has been so completely furnished? What other creature can use the needle, ply the brush, wield the sword, guide the pen, swing the axe, or deftly and delicately play the piano, organ, or harp? Truly the human hand is capable of innumerable activities. With it men build houses, towns, cities, railroads, canals, telegraphs, and construct a vast number of various mechanical devices. In its normal and healthy exercise the human hand is truly an invaluable part of the human body.

When other organs fail, how the hand comes to the rescue of the suffering man or woman. Its nerves are so delicate that it has more than once become a substitute for eye and ear to such as have lost both sight and speech. The blind man reads with his fingers, the dumb man learns to speak through their medium. Our spoken words are very frequently emphasized by expressive gestures made with the hands.

The human hand expresses both friendship and enmity. The open palm or the clenched fist, each speaks of the motive principle within. How the hand outstretched in kindly helpfulness stimulates, invigorates, strengthens,

consoles. Think of it, and you will see that "the power of the hand is one evidence of the superiority of human nature." Made of common clay it may be, but backed by a living spirit it becomes almost all-powerful for good or evil. When a living soul throws its energy into the motions of the hand, it throbs and burns with a force that is immeasurable.

What use should we make of this member? Varied as its necessary activities are, its movements

should ever be under the guidance of a loving soul. Only so can its helpfulness be demonstrated. Religion has ever employed it in active use. See one example. Peter and John stand face to face with the lame man. He needed their help; they were capable of helping him; they stretched forth their hands to his, and he, taking hold, rose and was restored. That was a case of "Lift up" which the Epworth League must ever emulate in spirit as its members hold intercourse with the great world of need outside the Temple walls. It is not only our duty but our glorious privilege to lend a helping hand to those whose need is their one great plea.

This applies to the poor. You have been busy in Christmas ministry lately. Let the same spirit carry you through the year and prolong the Christmas Cheer day after day as

the months pass by. We lose many a blessing because we let passing opportunities slip from us wherein we might with little or no inconvenience to ourselves "lend a hand." Our Master had little of temporal good to bestow on the poor in the way of alms, yet he did more for the needy than all the combined philanthropists of the ages. He gave to the weak a helping hand, and his true followers have ever been following his example.

BUILDERS

DR. CARMAN

WE are all builders; builders of personal character; builders into the home; builders into the social order; builders into the nation; builders into the Kingdom of God. The same material, the same principles and forces make us successful builders in all these relations of life. And they are neither hard to find, or keep, or use; so that our building ought to be easy and pleasant, and, from bottom to top, well laid, firm and secure. A right faith, sound knowledge, noble courage, prudent self-control, purity, patience, kindness, and such like—are these too much to ask, or to expect, of any generous young man or young woman? Are they heavy or troublesome to carry? Will they not rather carry us through splendidly? With health, ruddy cheeks, good humor, sprightliness and cheerfulness in service, are they not a shining circlet of gems for a wide-awake boy or girl? Why not try to have them, and always wear them? Let us do our best at it, anyway.

The helping hand calls for personal contact. It is easy to stand apart and proffer advice, but it is not so easy to get close to the fallen and do rescue work at first hand, as occasion arises. It is pleasant to mingle with the rich, the high, the influential of society; but it is often more profitable to go out of one's way to take the hand of a cripple, a beggar, or even a cast-away. The human touch is the mightiest agency on earth for the uplift of the fallen.

Only love divine can make this personal touch effective and complete. Hence we should copy our Lord's example and stretch out our hands towards God in prayer that we may reach them out to our fellow-men in help. Peter and John said to the needy man, "Look on us." They had first looked on God, and the mighty magnetism of their spirit-filled souls held the poor sufferer in a grip so tight and close that his response to their outstretched hands was immediate and his cure complete. When eye and hand thus combine what power we may possess and wield for God.

The helping hand carries with it a double blessing. It graciously blesses him that gives and him that takes, as mercy prompts its ministry. Whether we give or get the greater good by using our hands as our Lord and His Apostles used theirs is a question. The best way to solve it is by experience. Do good and you will soon realize that the boon that comes to your own heart is at least as great as that which you confer on those whom you assist. We get by giving. We grow by exercise. We become veritable giants of spiritual power by imparting of our strength to the weak whose need appeals to us daily. Young folk need to learn this fact, and by their activity in Christ's work prove it as real to-day as when He spoke and ministered to the people of His day.

The Epworth League exists for a dual purpose. It ministers to its members that they may go out and minister to others. It operates among young people to both teach them how to be good in their own personal characters and to be active in their intercourse with their fellows. Hence our motto with its dual appeal to us all: "Look up," "Lift up." The uplifted eye and the outstretched hand meet go together. The first finds in God the impelling spirit and sustaining strength whereby the second may accomplish deeds of power in the name and for the glory of the Lord. Let us learn the fine art of using our hands in daily helpful ministry.

Next Year's Topics

On the next page will be found in general outline a list of the Topics arranged for our Epworth Leagues and other Young People's Societies for the coming year—May, 1914, to April, 1915, inclusive. A careful study of this list will show its appropriateness to the meaning and purpose of the several Departments. Consider it thus in sections, not merely according to the weekly calendar, and it will be at once evident that each departmental series has its own definite end to serve. For instance, the Christian Endeavor section deals with the particular phases of the Kingdom of Christ as related both to the individual life and the League activities. The Missionary topics show the fundamental basis of the world-wide propaganda of Christianity and how it is to be carried on to a glorious consummation. The Third Department should be in a fine position to give the young people a clear and withal comprehensive idea of the great central figures of Church history and their influence in establishing and extending Christianity. In the Fourth Department the social virtues of the citizen are well outlined, and their bearing on the development of a greater and better Canadian life will become very evident as the studies proceed in course.

A great deal of thought has been given to these Topics by the committee, and they are outlined in this number so that our Leagues, Clubs and Classes desiring such a course, in whole or in part, may have an early opportunity of examining the list, which will be given more fully in a later number, and which will be printed in

attractive folder-card form and sold, as usual, by the Book Room.

We want our Leagues to make each Department count for the most possible in practical study and service, and commend the Topic series outlined to the most careful consideration of all our readers. Arrangements have been made whereby we shall give, from month to month, suitable suggestive treatment in our pages, and we trust that more and more the League life—intellectual, social, spiritual—may become increasingly healthy, strong and useful.

Our Statistical Returns

On another page will be found the statistical totals, or most of them, for the year 1912-13, as made by the Rev. C. D. Baldwin, General Conference Statistician. The figures are later than usual in appearing, on account of the failure of one Conference Secretary to duly forward the schedule of his Conference. It will be noted that Mr. Baldwin's totals in Sunday School Membership vary a little from those given by the General Secretary early in the autumn. We did our very best to tabulate correctly, but had no official returns from the Conference referred to above. Hence, as the Statistician, when he received the schedule in question, discovered an error in the totals and has made the necessary correction, his totals show a few less members than we announced. Considering the handicap we were under we think we came wonderfully near being correct. The official figures for our work in China, just received from Dr. Endicott, give us 3,720, being 220 more than our estimate.

From a letter received from Mr. Baldwin in reference to these matters of statistics it is clear that:

1. Secretaries of Annual Conferences cannot too jealously guard the official schedules.
2. Exceeding care should be exercised by the Statistical Committee of the Annual Conference in making the totals harmonize throughout.
3. The Secretary of each Annual Conference should personally see that a duly certified schedule of his Conference is forwarded to Mr. Baldwin, *early* after the rise of Conference.
4. At least three of the Conferences have made no distinction between Active and Associate members in the Epworth League, so that we are unable to give the classified members, but only the total membership—a fact which we very much regret.

Classified Members

We have pointed out (see 4 above) that some of our Annual Conferences are apparently indifferent to the classification of Epworth League membership as provided by the Constitution, and that instead of giving the number of Active and Associate members respectively, only the grand total is given in the Conference official schedules.

This is to be regretted because it seems to indicate an indifference to the Active Members' Pledge which, in our judgment, will seriously affect the efficiency of our young people's work. The pledge is vital to our success. Its principles lie at the very root centres of Christian character. To ignore or belittle these is most dangerous. We remember full well that at the General Conference in Victoria, 1910, there was a disposition in some minds to abolish the pledge altogether. A recommendation was made in committee to make Church membership the ground of Active membership in the League. We opposed this, believing that without the vitalizing and unifying forces of a definite pledge, the League life would soon become weak and spiritless as far as real aggressive work for God is concerned.

We have yet to learn of a League that has well filled its place and performed its constitutional functions in the life of the Church, where the pledge has been obliterated or ignored. It is already apparent that this matter may again come under consideration next year; but we trust that the wisdom of the General Conference will maintain

the League standards and make no compromise with what seems to be a tendency in some quarters to make membership in the Epworth League a rather easy if not trifling matter. *Observe the pledge.*

"The Great Feeding Ground"

The current number of *The Missionary Review of the World* reports a Wesley Guild in England that has "a membership of 652 with a junior guild of 500 boys and girls." After referring to the various activities of this guild it says, "As soon as the Sunday School boys and girls reach the age fixed for entering the Guild, they are welcomed and made to feel at home. The junior Guild is, of course, the great feeding-ground of the older society." It is a misfortune that so many among us do not see the force of the two words "of course" in the above connection. If we realized their full meaning we would place a higher value on our juniors, and a significant increase of Junior Leagues would result. Be assured that your League will never die or even lose the vitality and enthusiasm of youth as long as you make provision for the periodical introduction into its membership of a graduating class of juniors duly promoted into the ranks of the adults.

But neglect the boys and girls and you will find difficulty in keeping things "moving" in the direction of exuberant growth. Your League will finally die of old age after lingering awhile in decrepitude and weakness. Keep young by the constant accession of youths and maidens in early adolescence—such as have already accepted League standards, formed League habits, learned League experience, and acquired some measure of League skill in the Junior Society. Otherwise your obsequies as a young people's society will soon be in order and you will be numbered among those who live in mournful memory only. The Epworth League need never die as long as Methodist girls and boys live. May their numbers never grow less.

Newness of Life

Dear young friends: When our Lord mounted His throne He said, "Behold, I make all things new." We

know that "if any man be in Him he is a new creature." It is this newness of life we most need. Do not stop short of it. Mary chose deliberately and forever the good part—the one thing needful—and was grafted into Christ as a branch into a living vine. She thus became established in Him. If you have been made new, still seek to be more closely united with the Lord, for life should be a daily becoming something else and something better—more like Him. The Lord Jesus wants to work daily these renewals in His youthful disciples, and through them in their young friends, in their families, in the world, until at length we shall have a new earth wherein dwelleth righteousness. O, love the Lord with all your hearts; labor to please Him every day in all things; listen to His still small voice speaking within you, and walk with Him in newness of life. GEO. M. MEACHAM (1856).

Experience Adds Power

Memory goes back seventy years to a Sunday evening in Sunday school; the lesson, "Salvation by Faith"; the teacher a leading merchant in Dundee, Scotland. He was so earnest in making the truth simple, and so loving in impressing it on our minds and hearts, that I have never forgotten the occasion. He spoke out of his own knowledge, knowledge gained by experience of the truth he taught. Four years later, in Canada, I sought and found my sins forgiven, and sixty-three years ago was led by God into the ministry. It is good to see so many young people in the Sunday schools and Leagues. My message to all is simply that we still need the leaven of experience to give power to the truth we teach to others. The experience of the teacher, more than his knowledge, gives power to his utterance. GEO. McRITCHIE (1850).

"The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help."—*Sir W. Scott.*

TOPIC TABLE FOR THE LEAGUE YEAR, MAY 1914 TO APRIL 1915

MONTH.	I. CHRISTIAN ENDEAVOR DEPARTMENT.	II. MISSIONARY DEPARTMENT.	III. LITERARY AND SOCIAL DEPARTMENT.	IV. CITIZENSHIP DEPARTMENT.
	<i>First Week of Month.</i> General Theme: Realizing the Kingdom of God.	<i>Second Week of Month.</i> General Theme: Christian Missions as a Social Force.	<i>Third Week of Month.</i> General Theme: Epoch Makers in Church History.	<i>Fourth Week of Month.</i> General Theme: Social Duties of a Citizen.
MAY.....	Christ's Teachings concerning His Kingdom.	Social Aspects of Home Missions.	Paul, "the Apostle to the Gentiles."	Courage.
JUNE.....	What does God's Fatherhood imply for me, here and now?	Our New Neighbors and their Church Home.	Origen, "the Apologist of the Early Church."	Truthfulness.
JULY.....	What does the phrase, "Jesus, My Saviour," mean to me?	The Gospel as a Pioneer Social Force.	Athanasius, "the Creed Maker."	Honesty.
AUGUST.....	How may I demonstrate in this day the Lordship of Christ?	The Gospel as a Social Force in Industrial Centres.	Augustine, "the Father of Western Theology."	Justice.
SEPTEMBER.....	The Provision God has made to give me Wisdom and Power.	Once Strangers, now Fellow-citizens.	Charlemagne, "the Empire Builder and Pope Maker."	Humanity.
OCTOBER.....	The Place and Purpose of Bible Study in my life.	Our Response to Opportunities for Service.	Bernard of Clairvaux, "the Father of Western Mysticism."	Generosity.
NOVEMBER.....	My present obligation for the realization of the Kingdom.	Social Aspects of Foreign Missions.	Francis of Assisi, "the Father of the Mendicant Orders."	Love.
DECEMBER.....	Prayer in its relation to character and service.	Our Indians and their Training for Citizenship	Wiclif, Huss, and Luther, Forerunners and Fathers of the Reformation."	Temperance.
JANUARY.....	The Faith of a present-day Christian.	Our Mission, and 40 years of Social Progress in Japan.	Zwingle, Calvin, Knox, "Reformation Heroes."	Purity.
FEBRUARY.....	The witnessing that counts.	Our Mission, and 20 years of Social Progress in Szechwan.	Ignatius Loyola, "the Founder of the Jesuits."	Health.
MARCH.....	My Ideal for our Church.	Christian Education a Factor in Social Betterment.	John Bunyan, "the Puritan."	Industry.
APRIL.....	Making our Society a Community and Kingdom Force.	The Medical Missionary as a Social Reformer.	John Wesley, "the Prophet of a New Era in Religion."	Conscientiousness.

A STORY OF
HEROISM

The Red Flag Man

IN THE
CANADIAN WEST

CLIVE PHILLIPPS WOLLEY

WHEN you take a ticket for Vancouver, B.C., across the Canadian Pacific Railway, you receive a folder which expatiates upon the marvellous scenery of the hills and the grandeur of the Rockies through which that line passes, but no mention is made in it of the red flag men, or of what they mean to the passengers of the C.P. Railway.

From your Pullman window you see a panorama of beautiful fern and wild, and free, gliding by you as you lie dreamily in your lower berth, you see, if your mind has eyes, the first chapter in the history of a great nation, but you don't see the red flag men.

They are like the coal from which the power is obtained which propels your locomotive—humble, unobtrusive, but necessary.

Growler was a red flag man. His real name was Grosvenor, and he had, as a boy, dreamed of the "service" and a Victoria Cross. After a career of failure at school, caused principally by his inability to understand the figures and had anything to do with fighting, he had wakened to find himself in the service of the C.P. Railway, the disconcerted wielder of a red flag, a private in the ranks of a great industry, known to his comrades as Growler, because he could see no glory in the dull duty by which he had to earn his bread.

For the year that he had served the great trains had gone safely; they had gone safely for ten years before his advent on the line; there seemed no reason why they should not always go safely, and therefore the monotony of his job had made Growler slack.

What chance was there, he argued, of anyone distinguishing himself at such a rotten game?

At first Growler had seen some dignity in his service. A thousand lives lay in his hand. But that had all passed, by daily use his work had become monotonous "grind," so many miles out and back, so many times a day and night, in any weather, for small pay, unnoticed and unknown.

His beat lay east and west of him as he sat, a long level run in the flatter part of the foothills. There were no giant peaks to stir the imagination, no impending snow-slides to suggest great danger. It was just a piece of rolling cattle country in the spring, through which a broad and turbid river wound in curious loops.

IT "MIGHT HAVE BEEN."

At the moment anyone but Growler would have noticed the ominous roar of that river. He had heard it incessantly for so long that its noise had become part of his normal environment, like the vast spaces, the smell of the sage bush, and the gloriously heated velvet of those rolling uplands. All he saw was "old Bill's flats," and the long parallel lines of the company he served.

For an hour he sat in front of his cabin immovable as the boulder he sat upon, whilst his mind went back to the rectory in which he had been, and to a little case of medals which lay on the drawing-room table of that west country home. The Grosvenors who had won those things had had their chances; why should he never have his?

Then a hawk lit upon a rock two hundred yards away and taking his Winchester, Growler lay down, and nestling his cheek lovingly against its stock,

sighted at the bird. There was a long pause whilst the man held his breath, and then the bird fell, a broken handful of bones and feathers.

"I don't know that figures would have improved my shooting," muttered the man, and then, as the sun was beginning to set, he boiled his billy and ate his solitary meal.

About midnight it would be his duty to ride his machine along the line to see that all was clear for the west bound train. He ought to have secured some sleep during the day, but he had had a bad day of it, thinking too much of what might have been, and was therefore, when the moon rose coldly over the polished bars of steel, "a bit jumpy." Besides, his lame leg had been troubling him.

The river's voice, which he rarely noticed, had become audible to him, and familiar bluffs took on strange and threatening shapes. He looked at his watch. In another hour the west bound express would be along, bearing with it a load of careless sleepers, lucky devils who had their chances, he thought. He moved his undercarriage and went east.

At the first culvert he was disconcerted. It was all right still, but he had no notion that the snows were going so fast. If such weather continued there would be floods and washouts soon, and surely the roar of the river was louder than it had any right to be. He stopped to look at it. It was impossible, of course, and yet in the uncertain light it looked to him as if it was running bank high, and the way of it was like the way of a tide rip.

When he reached the trestle bridge, he found the light had not fooled him. There must have been a cloud burst of some kind up stream. Snow, however rapidly melting, could not have so swollen the river since morning, but even as the river ran, she raged ceaselessly against the stout piers which supported the company's bridge.

Growler covered his twelve miles without finding more than an occasional stone upon the track, and then he sat down again upon his boulder, to wait until the smoke-plumed monster, with its ill the blink of an eye, should flash by and be gone.

As usual his thoughts reverted to the night-have-been. He saw himself a leader of men, as others of his name had been, and he ground his heel into the little red flag at his feet, which was his badge of servitude. All he asked of fate was some big thing to do, some enemy worth fighting, and should he be shown out of an arena of men, pocketted for life between a river and a railway line?

And as he thought the old bitter thoughts, the river like a vast and tawny dragon tossed white crests in the pale half light, and raved on beneath him, stronger than any army of man's making. Surely that was his enough, an enemy sufficient for any man's pride.

Even Growler listened to it now. The threat in its voice was unmistakable, and yet he missed the message of it. The loop of the river round which Growler's beat ran was horse-shoe shaped, but though this horse-shoe was in no way round its outer curve, the heels of it were so close together that the fireman's cabin, and the trestle bridge standing on either heel of the shoe, were barely half a mile apart.

In the river moonlight Grosvenor could see no details of the trestle, but he could see, though dimly, the bulk of it against the sky. Just half an hour before the

scheduled time at which the west-bound express should cross the trestle, a huge buttress of gravel and rock, which had stood for centuries knee deep in the river's brim, went out with a roar, and was mixed in a moment with the heavy flood.

Things were growing serious, or might soon become so, and Grosvenor's spirits rose, and his brain became active. From habit he looked towards the trestle, not because any full flood like that could matter to the great bridge, but just from habit.

And yet what nonsense was this? The light was no worse than it had been, but for the moment he could see no trestle. That dim bulk which had always loomed on the far side, where the trains crossed from north to south of the river, had gone.

The red flag man covered his eyes and waited; when he uncovered them, they told him the same impossible story. *There was no trestle.*

HIS OPPORTUNITY.

IN A MOMENT he was face to face with the great thing he had waited for. As the river had swept out the gravel buttress, so it had swept out man's bridge, and there was no longer any way over for the express.

Way over? No, but there was a way in!

Roaring along at her night speed in the flat, with hundreds inside of her, sleeping securely in the knowledge of her, unsignalled she was safe, the express would dive headlong into that hideous flood. It was his business to signal her.

The enemy was through the lines. He Grosvenor, the sentry, had been sleeping at his post, and the giant roaring below was laughing at "another surprise of the British forces."

No! by Heaven, no, that should not be. He tore his machine from its place, and swung it on to the track, but before he had mounted, his brain had told him that the scheme would not do. He was cut off by the river. Even if he could ride the 12 miles in 25 minutes, which was impossible, he would, at the end of his ride, be on the wrong side of the river.

There was where he wanted to be there, there! only a mile from where he stood, and there was no way except across that swirling flood, which crushed earth's struts, and made matchwood of man's bridges.

It was stronger than any army, how could one man struggle against it? Ah! but his thought braced him. He had asked day and night for years, for some deed to do; he had boasted to himself that he would some voice charge an army to win the V.C. Here was the deed, where was the man?

To attempt it meant certain death. Those are the deeds for which England sometimes pays with glory. Yes, but even to a red flag life is dear, to him even to a hero's name seemed to reply, "glory is not cheap." It never is cheap except when it is that of another man, read of in the press.

But the right blood was in Growler, so that as the voices answered each other in his brain, his game leg had taken him down to the river's bank, and his clothes were dropping off him on to the boulders over which the spate lapped and hissed.

For one long minute he stood shivering on the brink of the impossible which

had to be done, and then he heard the banshee cry of the coming train. She was still two stations away.

"It was my sentry go," he muttered, and the next moment a roar of devilish laughter came up from the river's bed, for the strongest of the forces of nature had a human heart to play with and conquer.

Aye, but it was island-bred that heart, and the God, whom islanders forget too often, loves the men who fight against long odds, so that though the red dragon took it and chewed it in his jaws, and spat it out again in a spur of white water, though he rolled it over and over in his bed like a wandered log, that living fotsam missed the other wreckage of which the river was full, by a hair's breadth, and near mid-stream was still making a stroke or two towards its goal, whenever it came to the surface.

Growler had expected to die, the first plunge, good swimmer though he was, so that his first few strokes were made almost under protest at being too ridiculous against such a current.

Even when half way across the man barely did more than wonder why death was so long delayed, but when he saw the further side he remembered why he was in that deafening, hustling flood, remembered the great live thing that was racing to its doom, and set himself to cover that last half of the course with all the cool calculating courage of his breed.

His "rotten leg," as he called it, was more useful in the water than on land, and though the great surges tossed him at one moment, and buried him the next, they gave him breathing spells in which to edge a foot or two nearer the shore, until at last an insweeping rush sent him blinking amongst submerging boulders, upon which, but for luck, he would have been ground to pieces.

Instead he was left, caught like other drift behind one of them, and lay there, like enough to drown now in two feet of water, though he had come safe through the flood. He was utterly at sea, and something bad struck him besides the boulder, so that his whole body seemed dead on one side.

"Hit, I guess," he muttered half consciously, "that's when the good 'uns go on," and lifting his limp body out of the water, he crawled weakly up the bank. From the top of it he could see the line, and clinging with the tenacity of a bulldog to his last remnant of life and consciousness, he spent his strength in a tottering race towards the oncoming train.

She must have time. In spite of the air brakes, such a train going at her own pace could not be stopped in such a length.

The broken bridge was behind him, the river was crossed, and the moonlight still held. So far it was well, but though he thought that he was running he could not breathe, he knew that he could not keep his senses much longer. Eye and ear had them still, and there was a strange air humming in his head.

HOW HE WON.

Ah, yes, those were the baxpipes, no doubt. They always play when men win the V.C., and that pain in his leg was another wound. Luckily at that moment a sound he knew called him to himself. The metals between which he ran, whispered to him, then a strong live pulse drummed in them, and in the east a glow crept along them towards the runner which was neither the glow of moonlight nor of dawn.

Then Growler knew his duty and won his cross. He could make no last-minute signal. He had neither lamp nor flag. Naked he stood save his shirt, and a figure standing waving that from the side of the track might be seen or might not.

In the middle of the track he must be seen, and in the middle of the track he stood, stark naked before God and man, four square to the death he realized, waving his red shirt as a warning to the oncoming train, and though the driver jammed on the brakes with a savage western course, which the recording angel

mistook for a prayer, the brakes could only sigh over that which they were not strong enough to save.

When the King planned on Growler's Victoria Cross, I wonder if He told him that the best soldiers don't hunt crosses, but just find them in the course of duty.—*The Guild.*

The Tokyo Children's Library

NOTE.—When Dr. Coates was in Canada during the past summer we learned in conversation with him of the "Library" project, and at our request, he has written the accompanying story, which will we trust thoroughly interest all our readers.—*Editor.*

THIS is a library being founded by Mr. Kwantaro Fujita in Tokyo in memory of his little twelve-year old boy Kyntaro, who was suddenly stricken away by diphtheria from his fond parents' embrace on the second of January, 1908. He had been a bright, frolicsome boy, the joy and sunshine of the home, as well as a ring-leader among his school-mates, and, being an only child, he was the centre of many fond hopes. He alone could inherit the family fortune and perpetuate the family name.

He came home one afternoon after calling upon a chum in Hongo, the great student quarter of Tokyo, and his mother noticed that he was not in his usual spirits. The next day fever developed and in spite of all that the best medical skill could do, he grew worse. But, brave little chap that he was, he reassured his parents by telling them it was only an ordinary fit of sickness, and that he wasn't going to die in it.

While lying on his sick bed, he noticed one day that his father, with his usual politeness to his guests, had offered a caller a cigarette and was joining him in smoking another. "Father," said the little fellow from under the quilts, as he lay on the mats, "please give up smoking." The advice was little heeded then, but in the hours of darkness which settled down upon the home after his bright light had gone out, the father remembered the earnest words of counsel, and although at the time it seemed a strange reversal of the Oriental code of morality for a child to presume to instruct his father, he humbly acknowledged his boy had been his teacher, and never since has tobacco touched his lips.

The grief of both father and mother at the loss of their only son and heir was so distracting that business and everything in life seemed but to aggravate rather than assuage it, and for several months their only relief came when they would send their way to the lonely cemetery at Aoyama, to shed bitter but vain tears over their lost child's grave.

Then a vision came to them of the wrongfulness of this unsubmitive repining—that it was not only a sin against the Father in heaven who was the author and lover of all, but against the child of their hearts, into whose short stay upon earth it must be their duty as parents to put an eternal meaning.

As the father one day was looking at the school books and toys that had until then been only reminders of their sorrow, suddenly the thought came through his mind that he ought to take up the work Kyntaro had laid down, and instead of leaving these books and toys on the shelf to gather dust, he should make them the nucleus of a library and play-room for other children in the great world. It came upon him like a new inspiration from the skies, and a new hope and joy came into his soul the more he pondered it, till an unshakable resolution seized him to make it concrete in

action. This was the birth of the Tokyo Children's Library. The father resolved to devote his life and property to the founding of a library for children, where they could freely come and sit and read books suited to their several ages, and furnished not only with a play-room, well stocked with toys and surrounded by grounds where, in the freedom of the open air, they could romp and play, but also an attractive chapel, where they could daily be gathered to learn about that "fear of the Lord which is the beginning of wisdom." Indeed, he has made the Book of books—the Holy Scriptures of the Old and New Testaments—the foundation stone of this library for children, distinctly so stating in all the prospectuses that are sent out.

Such in outline, then, is the programme which this earnest Christian man has set before him, to the carrying out of which he has consecrated the remainder of his life. He made a beginning by purchasing a goodly number of books, and then he added to the small collection of Kyntaro's, until the room in his home became too straitened, and he began to look around for larger quarters. The manager of the Public Library in the famous Hibiy Park, learning of his humanitarian project, offered him one of the rooms in the Public Library building, until such time as his plans could mature for a large and permanent home for these good friends of the children. And now any day, child visitors may be seen sitting quietly conning over the pages of books on biography, fiction, nature study, travel, history, elementary science and religion, etc., etc., and enjoying the pictures.

One of the features of the work Mr. and Mrs. Fujita have been doing is the publication of a book called "Jial no Namida," which may perhaps be translated, "Love Tears," containing tributes from many fond parents all over Japan, and collecting materials for it, to be made up of short articles written by children, say between the ages of twelve and fifteen, telling of actual instances from their own experience in which they have been deeply impressed by the love of their parents for projecting and sustaining the joys of child friendships. An appeal has been sent out through the principals of the public schools throughout the Empire of Japan to all the children, there to write down and preserve for the general good a brief record of such phases of their life as children and as chums are now projecting and sustaining for publication. The book will naturally be one of the great attractions at the library when it is completed.

Now it is particularly this last point which I wish to bring to the children of our own land as Mr. Fujita's request, that they will sit down and do the same thing as he is asking the children of Japan to do. The language will be different of course, but these little articles in English can be translated into Japanese, and they will help to show the children of Japan that human love is after all really

the same, and when made vital by divine love is, as Professor Drummond used to say, "the greatest thing in the world." I shall be glad to forward to Mr. Fujita all that are sent in. Each should be limited to about one hundred and fifty words.

In conclusion, I wish to say that the present accommodation for the Children's Library is so small that there is no room for the recreation room, a chapel or play-ground, and the full plan on which Mr. and Mrs. Fujita have set their hearts cannot be realized until they have secured a good lot in a suitable locality in the city, where the necessary buildings can be put up. The estimate for the complete plan is \$15,000. Mr. Fujita is putting his own small capital into the undertaking, and he and his devoted wife are giving their lives, not simply to perpetuate the name of their own child, but to provide a needed boon for the thousands of children in Tokyo and the multitudes also who may from time to time come up to the capital from the country. He has not asked me to make any appeal for him, but the plan itself is its own appeal, and I hope there may be many in different parts of our own country who will be ready to send him books suitable for children from the kindergarten up to the high school age, or toys, or furnishings, or pictures for the walls, or money—anything that will help to make the undertaking a success. It hardly needs to be

Our Talents

A Paper read by Miss Erma Shortt, of Dundas Street Epworth League, Woodstock, at the annual District Epworth League Convention, at Drumbo.—Ed.

OUR talents are gifts given to us, such as our mental faculties, speech, influence, time, health, strength and money. We have received all these from God. We do not all receive the same gifts, but to every servant of the Master some gift is bestowed.

Let us consider some of these talents. Take, for instance, the *mental faculties*.

God requires the training of these. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become well informed and wise workers. The Lord bids us to love Him with all the heart, soul, strength and mind. This lays upon us the obligation of developing the intellect to its fullest capacity. He desires us to obtain all the education possible, with the object in view of imparting wisdom to others. There are before us possibilities in this work which our feeble faith does not discern. We should not let slip even one opportunity of qualifying ourselves intellectually to effectively influence our fellows for God.

That makes it impossible for Him to live to Himself. Individually, we are connected with our fellow men, for the well-being of each affects others. Every soul is surrounded by an atmosphere of its own; an atmosphere, it may be, charged with the life-giving power of faith, courage and hope, and sweet with the fragrance of love. Or it may be heavy and chilled with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin.

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil, which no man can measure.

Every impulse thus imparted is seed sown, which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give



TYPES OF JAPANESE CHILDREN.

said that books in the English language would be greatly appreciated by Japanese children, especially if they have pictures in them, because English is taught all over Japan, and they would themselves help further to promote English education. And in the absence of Sunday School libraries—for there are very very few of them anywhere in Japan—this is also an opportunity to do a most effective kind of missionary work, not only for Sunday School children, but also among a class perhaps not otherwise reached, if books are sent which are simply and clearly written, with a high moral purpose and in the Christian spirit.

HARPER H. COATES.

Aoyama Theological Seminary,
Aoyama, Tokyo, Japan,
October 12, 1913.

Search for Pictures

Give out items on one or more countries—the people, customs, worship, ceremonies, trees, flowers, etc. After these have been carefully read, tell each member that somewhere in that room (and as many other rooms as you please) there will be found a picture illustrating the item he or she has read. The search is rewarded by finding a prettily mounted cut, which becomes a souvenir of the occasion.—From *Gems for Juniors*.

Let the youth who needs an education set to work with determination to obtain it, not waiting for an opening, but making one for himself. Practise economy. Do not spend your means in the gratification of appetite or in pleasure seeking. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor; and with faithful endeavor, watchfulness and prayer secure the wisdom that is from above. This will give you an all-round education. Far more might be accomplished in the work of self education if we were only awake to our own opportunities and privileges. True education means more than the colleges can give. It involves a higher training, obtained only through vital connection with God. Through the study of His word our mental powers will be aroused to earnest activity. Self discipline must also be practised by every one who would be a worker for God. An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self control.

Influence.—The life of Christ was an ever widening, shoreless influence, an influence that bound him to God and to the whole human family. Through Christ, God has invested man with an influence

them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed. Beyond our knowledge or control it tells upon others in blessing or in cursing. Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence.

Our health.—Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences in order that our talents may be put to the highest use.

Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right. By allowing ourselves to form bad habits, by keeping late hours, by gratifying the appetite at the expense of health, we lay the foundation of feebleness. By neglecting physical exercise, by overworking the mind or body, we unbalance the nervous system. Thus we may ruin our own health. All need to become acquainted with their physical

structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being, and who violates them through ignorance, is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God.

Time.—Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no other talent He has given will He require a more strict account than of our time. The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for the future immortal life. We have no time to waste, no time to devote to foolish pleasures, no time for the indulgence of sin. It is now that we are to form our characters for the future immortal life. It is now that we are to prepare for the searching judgment. The human family have scarcely begun to live, when they begin to die and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life has been gained.

The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. We are admonished to "redeem the time." But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem the time is by making the most of that which remains. There are some who think that if they give money to the cause of Christ, this is all they are required to do, and the precious moments in which they might do personal service for Him pass unimproved. But it is a privilege and duty to all who have health and strength to render active service to God, to labor in winning souls for Christ. Donations of money cannot take the place of this. Upon the right improvement of our time depends our success in acquiring knowledge and mental culture.

The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. A few moments here and a few there that might be fritted away in aimless talk, the morning hours so often wasted in bed, the time spent travelling or waiting at the station, the moments of waiting for meals, waiting for those who were tardy in keeping an appointment; if a book were kept at hand and these fragments were improved in study, reading, or careful thought, what might be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable young men and women to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness. Oh, may we make better use of our time.

Our money.—God also entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight which warms the earth, awakening to life the things of nature and causing them to flourish and bear fruit. And He asks for a return of His own. Our money has not been given us that we might enrich ourselves. As faithful stewards we are to use it as for the honor and glory of God.

Some think that only a portion of their means is the Lord's, and when they have set aside a portion for religious and charitable purposes, they regard the remainder as their own to be used as they see fit. But in this they mistake. All we possess is the Lord's and we are account-

able to Him for the use we make of it. In the use of every penny it will be seen whether we love God supremely and our neighbor as ourselves.

Money has great value in the hands of it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defence for the oppressed and a means of help to the sick. But money has no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others and advancing the cause of Christ. Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure.

But Christ sanctions no lavish or careless use of means. His lesson is economy.

"Gather up the fragments that remain, that nothing be lost," is for all His followers. He who realizes that his money is a talent from God will use it economically and will feel it a duty to save that he may give.

TALENTS MULTIPLIED BY USE.

Talents used are talents multiplied. Success is not the result of chance or of destiny. It is the outworking of God's own providence, the reward of faith and honest endeavor in His name. "To him that hath (who uses what he has) shall be given," is the Master's promise, and that we may resolve to increase our talents by putting them to the best possible use should be our renewed resolve as one happy consequence of this conviction.

STATISTICS

Below we give the totals of our Sunday Schools and Young People's Societies as very recently furnished by Rev. C. D. Baldwin, General Conference Statistician. See item bearing on this matter in our Editorial columns.

SUNDAY SCHOOL FIGURES.

Sunday Schools wholly Methodist	3,360
Union	594
Total	3,954
Scholars—	
Cradle Roll	34,061
Junior	77,147
Primary Classes	50,525
Intermediate	66,837
Senior	37,170
Adult, not Organized Classes	42,458
Adult, Organized Classes	47,578
Home Department	20,350
In Union Schools	8,708
West China Mission	3,720
Officers and Teachers	38,554
.....	38,981
.....	427,535
Taking Teacher Training Course	2,516
Joined Church during the year	11,285
Signed Pledge during the year	46,690
Learning Catechism	18,393

FINANCIAL.

Raised for Sunday School purposes	\$250,000 00
" for General S.S. Fund	14,000 00
" for General Missionary Fund	43,000 00
" for Forward Movement	12,000 00
" for Connexional Funds	4,000 00
" for all other purposes	62,000 00
.....	\$385,000 00
Schools using Graded Lessons	633
" using Supplemental Lessons	465
" holding Rally Day	2,146
" holding Decision Day	782
" having regular Teachers' Meetings for Lesson Study	263

FIGURES FOR YOUNG PEOPLE'S SOCIETIES.

Number of Epworth Leagues	1,230
Total League membership	50,027
Young Men's Clubs	119
Membership	5,923
Other Young People's Societies	217
Membership	6,828
Junior Epworth Leagues	388
Membership	16,821
Total Young People's Societies	1,954
Total Membership in all Young People's Societies	79,599
Raised for League purposes	\$ 46,960 00
" for General Fund	2,182 00
" General Missionary Fund	8,760 00
" Forward Movement	45,130 00
" for Connexional Funds	2,509 00
" all other purposes	22,234 00
Total	\$128,777 00

THE LEAGUE FORUM

Count for One

One life seems to be of little worth looked at from some standpoints, but from the Christian standpoint the one life may hold the keys of the Kingdom for many nations and generations. This is remarkably illustrated in the life of William Carey, the pioneer of the modern missionary movement. How truly it is said that we are to walk by faith. Carey did.

At twenty-two he was baptized. The clergyman who performed the ceremony thus recorded in his journal: "This day baptized a poor journeyman shoemaker." By a strange coincidence his text that day was, "Many that are first shall be last; and the last shall be first." How little we realize who we may be talking to or dealing with. How little we think of the stupendous possibilities in the life of a boy or girl "ho by the mighty grace of God will yet put to flight the armies of allens. Encourage the boys as Moses did Joshua.

Carey's religion was practical and logical. He believed the whole programme. He read the meaning of Christianity in a way that few do. He put his Master's business first.

Under the influence of his forty-one years' ministry in India (1793-1834) the Bible was made accessible to over three hundred million human beings, the burning of widows was abolished, schools were established, hospitals built, the cause of science promoted, and many other things that resulted in lasting benefit to India. One of his latest requests was that people should talk about Carey's Saviour, not Carey. Count for one, and remember that by saving only one for a Christian life there will be untold blessings in store. "Much food is in the tillage of the poor." Carey was a "genius" who used to work hard sixteen hours a day!

His Business

How complex and yet how simple the lives of "great men" are. A man can make a success of almost anything if he will stick to that alone. We try too many things and dissipate our energies. John Wesley had the secret of success. Writing to a friend early in his career he said: "One point in view—to promote as far as I am able, vital, practical religion, and by the grace of God to beget, preserve, and increase the life of God in the souls of men." If we could only make that supreme decision—"All for Christ," how different life would be. Let us see that we make the Kingdom of God our chief business. Our poor lives will go for naught if we do not invest all there. Then when men ask us the frequent question, "What is your business?" we will be able to say promptly, "The Kingdom of God."

About Debates

Is it advisable to have debates in the League? The reason no question is asked, I suppose, is because so many debates have proved a farce. Two things must be observed if a debate is to be a success. First, get a good subject. Some subjects are not properly debatable. They suggest a false assumption; for example, "Which is the greater benefit to a church, home or foreign missions?" Second, the

debaters must prepare for their work. I have known them to come, especially some of them, and spend precious time offering apologies for not having prepared.

We heard two debates recently which were a credit to all concerned on these subjects: "Resolved, that strikes result in more harm than good to the labor men," and, "Resolved, that Home Rule should be given to Ireland." Much could be said on these subjects without arguing for the sake of arguing. Able men may be quoted on either side. In both of these subjects there is an excellent opportunity to explain the Christian point of view.

Does History Move in a Circle?

That history does move in a circle is the belief of some. Old forms of evil simply reappear in new dress; the principle is the same, it is asserted. There is much to justify such a conclusion, we know. But, after all, such a judgment is superficial. The older feudalism seems to be reappearing under the form of capitalism. Money talks in these days. That is not all, however. In the meantime there has been a growing Christian opinion, a higher ideal of human brotherhood. Jesus Christ is not in the circle. He is eccentric, literally and figuratively. Paul expresses this truth thus: "For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." We are making progress, slowly, it may be, but surely, and only as we follow Christ, by whom and through whom we walk in "newness of life." Christianity is the only religion that makes all things new."

Writing Letters

Like many other good things when used sensibly the letter writing act may be abused. Not long ago I read a very stimulating and suggestive article about the late Dr. J. R. Miller, the Philadelphia pastor whose messages went forth like angels into many homes and lands, scattering blessing in their way. But his greatest gift seems to have been as a letter-writer. He kept his eye and ear open for opportunities to write individuals. It was generally at some crisis or turning point in their lives; a time of joy it may have been as well as sorrow. But those messages were inspired by a true love of God in his heart. They were saturated with the Christian spirit. As a result hundreds and thousands were personally reached for Christ. Why not take the suggestion? Some will read this who can write splendid letters. Have you given the gift to Christ? Consecrate it to-day. In time to come the fruitage of this work will bring surprise and joy.

"The World Is My Parish"

These words will be recognized by the readers of Wesley's life as one of his famous sayings. There is no point in them, the might at first appear. The England of Wesley's early days was intensely local, both from a political and a religious standpoint. The priest did not see beyond his parish or people, and the politician tried to draw everything his way. Wesley's Christian attitude toward the world drew forth the hatred of the narrow partisans. With sublime abandon

he went after the souls of men everywhere, especially where they needed him most. He that saveth his life shall lose it. If we as Leaguers figure too much on our denominations, and saving our own skin we will be in danger of losing all. The church or society that puts the Kingdom of God to the front will best fulfill its mission. Those who speak disparagingly of missions speak against the very nature of Christianity—against Christ. There would be no church at all if it were not for the missionary spirit. If missions were dropped the church would crumble to pieces. Make "All for Christ, and Christ for all," your motto.

For Wide-Awake Leaguers

Put your whole soul into the work of the League. Accept your membership and your office as God's appointment for you.

There is always room for improvement; in the meantime do the best you can.

Sin is insolvent and cannot fulfil a single promise it makes. Worldliness is bankrupt, and those who invest therein will "smart for it."

Righteousness and truth are the best winning qualities there are; compromising with the questionable is acknowledging defeat.

A few Davids around would soon put Goliaths of Intemperance and Greed to flight.

Christianity does not talk about possibilities.

We need higher ideals of life and conduct, and greater determination to realize them.

God has a plan of life for us; it is ours to say whether it is to be realized or not.

The grace of God turns slaves into sovereigns and makes every soul a king and a priest.

A drop of rain cannot fill a pail, but it can help other drops do it.

Christianity can never be formal.

It takes all the energy we possess to run a church well.

Reform your life first and you will know better how hard it is to reform the world.

Christ was once alone as the light of the world. Is it not worth while to stand alone for God? A little leaven leaveneth the whole lump.

Is your society likely to turn out any martyrs?

Remember we do not have to save the world; we just have to do our own part in the great work.

Less grumbling and more working would put some Leagues on the road to success.

Purpose and plod will push a poor cause into prominence.

Good creeds and great deeds always go hand in hand, but a good creed is a live one.

God's paths lead into larger opportunities—make that your faith.

Credo

The Seventh International Convention of the Student Volunteer Movement for Foreign Missions

REV. F. C. STEPHENSON, M.D.

TWO hundred and forty Canadian students, comprising professors, editors, missionaries and missionary secretaries, met nearly five thousand more students and leaders from all parts of the United States at Kansas City, Mo., and spent five days in convention—the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, held December 31, 1913—January 4, 1914.

There were representatives also from China, Japan, India, and other foreign countries. It was delightful to meet so many earnest, energetic young men and women, all interested in world-wide missions. One could not help asking the question, How is it that Anglicans, Baptists, Congregationalists, Methodists, Presbyterians and others from practically all our colleges and universities, state and denominational, from Halifax to Edmonton, have one common purpose and travel to meet people of all nationalities in one great hall, to learn how to better extend the kingdom of God? We found that students from dental schools, schools of applied science, engineering and mining schools, medical schools, agricultural schools, normal schools and faculties of education, schools of theology, deaconess training schools and nurse training

schools one more—Dr. Shaler Matthews, who spoke earnestly and effectively on the contrast between the old motto, "My Country against the World," and the new motto, "My Country for the World." He showed clearly that we must have a Christian North America before we can do our best work abroad, and that if Christianity cannot conquer America, it cannot conquer the world. Christianity cannot be limited to any one country—we must know, sympathize with and help all nations. "A man who is afraid of a fact has no faith in God." "Until we give justice we cannot get justice."

One of the outstanding orators of the Convention was the Hon. W. J. Bryan, Secretary of State for the United States. He answered many of the common questions, such as "Why send money and missionaries to the foreign field when we have so many heathen in America?" He proved that if we would spend a reasonable amount of money and send out more missionaries and at the same time help to bring students from foreign non-Christian countries to our Christian colleges and educate them, giving them our best, we would ensure against war.

Our own Dr. J. A. Macdonald gripped and held the students from first to last. He announced the fact that the Field is

held for conference on our relation to the World Missionary Task. Short addresses were delivered on our Field and Force by the Rev. J. H. Armp, our chairman, K. J. Beaton, and our own missionary, Rev. R. J. Earle, of China, who talked to us about the work as only a missionary can. The Rev. Professor T. H. Billings spoke on "The Missionary Call." The way was prepared for the writer to present the subject of "The Student and his Contribution to the Missionary Task of Canadian Methodism." It was found that the fifty-seven present represented fifteen educational institutions from Halifax to Edmonton. What an army of leaders from the strongest forts of defence and offence in Canada, and one from Chicago University who is taking post graduate work. The results of their studies and labors in the days to come can never be tabulated, but will surely tend to the universal extension of the kingdom of our Lord.

Somebody Else

Who's Somebody Else? I should like to know.

Does he live at the North or the South? Or is it a lady fair to see?

Whose name is in every mouth?

For Meg says, "Somebody Else will sing";

Or, "Somebody Else can play."

And Jack says: "Please let Somebody Else

Do some of the errands to-day."

If there's any hard or unpleasant task

Or difficult thing to do,



A GROUP OF DELEGATES AT THE GREAT KANSAS CITY CONVENTION.
Two Hundred and Twelve Canadians at the Luncheon given by the Canadian Club.

schools, and from every department of the arts course helped to make up the number, and yet all were of one spirit.

I heard a man on the street ask another, "What is the meaning of this great Student Volunteer Convention?" Who can tell what it would mean to those five thousand students to sit for five days looking at a great map of the world hanging at the back of the platform while the greatest missionary advocates in the world delivered their strongest addresses? What did it mean that the Student Volunteer Movement, under the leadership of John R. Mott and his devoted and experienced staff, should build up a scientific programme, consisting of morning sessions addressed by such men as Dr. Robert E. Speer, Secretary of the Presbyterian Board; Dr. Barton, Secretary of the A.B.C.F.M.; J. Campbell White and his brother, W. W. White; and also the brothers, Brewer and Sherwood Eddy? Space will not permit a list of all the great speakers, but we must men-

tion the World and that America is the centre—the centre to which all nations look for a second chance for European civilization that by a century of peace America had pointed the way of progress and proved that she has the greatest opportunity to do good. The world's call is to North America to lead.

Although at the Convention many great men of North America and Asia put us under lasting obligation, yet I am sure they would all join with us in sitting at the feet of Rev. Dr. R. F. Horton, of England, who came from old London to teach us deep spiritual things. After Dr. Mott's introductory words, Dr. Horton opened the great Convention with a beautiful and powerful address on "The Lordship of Christ."

Twenty-seven denominational conferences and numerous special conferences for editors, college professors, theological students, laymen, Chinese students, etc., etc., were held.

Canadian Methodist delegates assem-

"Tis always offered to Somebody Else—
Now, isn't this very true?

But if some fruit or a pleasant trip

Is offered to Dick or Jess,

We hear not a word of Somebody Else.

Why? I will leave you to guess.

The words of cheer for a stranger lad

This Somebody Else will speak,

And the poor and helpless who need a

Friend

Good Somebody Else must seek.

The cup of cold water in Jesus' name,

O Somebody Else will offer;

And words of love for a broken heart

Brave Somebody Else will proffer.

There are battles in life we only can fight,

And victories too to win;

And Somebody Else cannot take our place

When we shall have "entered in."

But if Somebody Else has done his work

While we for ease have striven,

'Twill only be fair if the blessed reward

To Somebody Else is given.

—Union Signal.



Amateur Photography



Home Portraiture

C. A. COLES.

UNDER the correct impression that Portraiture is one of the most delightful branches of photography, most amateurs undertake to make home portraits of their friends. In so doing, sometimes the number of friends is increased; but not always, for people do not invariably like to see themselves as they actually appear to the eye of the lens, which seems to have a disposition to withhold the flattery that is perhaps unconsciously desired by the average "sitter."

If, therefore, you would increase the number of your friends and reduce that of your enemies, whenever you make a portrait, seek to show your subject at his or her very best. Study the sitter carefully so as to recognize his most attractive expression and pose, and, if possible, make the exposure when your subject is at ease and not just "ready" for the action. In unconventional portraiture, which home portraits should mostly depict, see that your subject is not formally "fixed up" for the occasion. You will get more natural and pleasing results in this way.

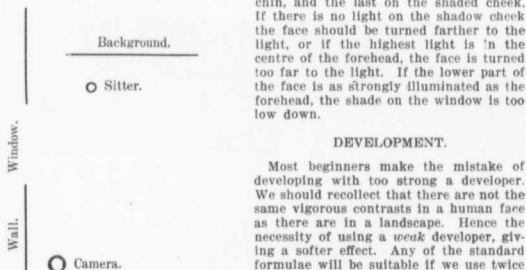
ARRANGEMENT.

Undoubtedly, in portraiture proper, fidelity of likeness to the original is the first essential, and as this article is intended for beginners, we will endeavor to give sufficient details to enable such to produce a satisfactory likeness.

Any ordinary room with a window on

one side is suitable for our purpose. The first thing to do is to get the window arranged so that the light can be controlled. The best plan is to procure an ordinary spring blind and fix it so that it can be drawn up from the bottom instead of down from the top. There is rarely a time when we have too much light striking the subject from the top of the window, but there is seldom a time when there is not too much side light, and the arrangement of the blind is intended to overcome the trouble of having one side of the face too strongly illuminated and the other side too deeply buried in shadow.

Remember that within certain limits the farther the model is from the source of light, the more light will there be in the shadows, because it has had more space in which to spread out and diffuse itself over all. The diagram will indicate the relative position of the Camera, Window, Background and Sitter.



Place the *sitter* at about the same distance from the window as the window is wide, and on a level with the farther end of the window frame. Then draw up the blind to the height of the sitter's head. This will give you a top side light, instead of a full side one, and is generally more effective. If the light shining in between the tops of the blind and window frame is very intense, it may be advisable to cover the glass with white tissue paper hung from the top of the window frame by drawing pins.

The *camera* should be placed at about one-half the distance from the window that the *sitter* is from the window, and at such a distance from the *sitter* as will give the image of required size when viewed on the ground glass. Let the *sitter* turn the face directly away from the light and gradually bring the head back towards the camera so that you see the point of the ear on the shadow side just beginning to come into view. In this position the best aspect is generally obtained. If owing to the narrowness of the room the shadows are too dark, a reflector will be needed. This is provided by spreading a white cloth over a chair or clothes-horse, and placing it where its effect is most desired—which is generally well in front

of the *sitter*. Thus you illumine the shadows.

This *exposure* is very important. Its length will depend entirely upon your judgment and the result of experiments with your apparatus, as the various factors will not be uniform, such as the camera and lens employed (the largest stop is generally the most satisfactory), and the source of light.

I would suggest that you use a patient friend, and make three exposures of, say, four seconds, twelve seconds and twenty-five seconds each. When developed the negatives will form a guide whereby your exposures under the same conditions in future can be estimated.

In order to test the lighting arrangements, the same negatives will be useful, as the highest light in the negative (the face) should be on the forehead just over the eye, nearest the source of light. The second high light will be on the nose, the next on the upper lip, the next on the chin, and the last on the shaded cheek. If there is no light on the shadow cheek the face should be turned farther to the light, or if the highest light is in the centre of the forehead, the face is turned too far to the light. If the lower part of the face is as strongly illuminated as the forehead, the shade on the window is too low down.

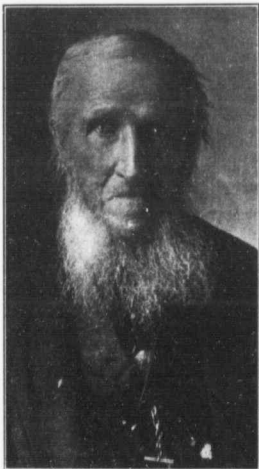
DEVELOPMENT.

Most beginners make the mistake of developing with too strong a developer. We should recollect that there are not the same vigorous contrasts in a human face as there are in a landscape. Hence the necessity of using a weak developer, giving a softer effect. Any of the standard formulae will be suitable if we use twice the quantity of water as advised by the makers. The most popular developer for the purpose, and the one usually employed by the writer, is the well-known pyro soda, which can be obtained in five cent packets to make eight oz. of developing solution.

In developing your negatives remember that as soon as the high lights are dense enough you should stop. Otherwise, if you develop for detail in the shadows you will likely over-develop and get harsh or chalky results. So develop for the high lights, and then if your shadows come too black you may be sure that the manipulation of the reflector or the general lighting is at fault.

With regard to the *background*. It is advisable to have this as unobtrusive as possible, always remembering that the lens takes in all that lies within the field of view. Anything of an assertive nature, such as light curtains or wall paper with a striking pattern, should be avoided as detracting from the importance of the model.

The portraits reproduced herewith will explain themselves and help to illustrate one meaning as expressed in the text of this article. They were both taken under ordinary living-room conditions, without any special advantages whatever, and



Portrait of old man, 101 years of age, taken by an ordinary living-room window, by the Editor, 25 years ago. Cut made from the original print.



BROTHER AND SISTER.

Home portrait, made under usual lighting conditions.

with inexpensive apparatus in each case. They are not perfect by any means, but will show you fair samples of the work any of you may quite readily produce with patience and practice.

Next month we shall deal with "Photography in Winter."

The Prize-Winning Title

On page 269 of our December issue we printed a picture of a pretty boy playing with his blocks, and asked for suggested titles. A number have been received, submitted to Mr. Coles, and he has chosen the one sent by Foster Eddy, Mount Forest, Ont., as the most appropriate. "And now for H" is therefore awarded the prize, and to Mr. Eddy has been sent the promised book. Look up the picture and you will see how "And now for H" fits in with the actions of the little builder. The other titles sent in were: "The Puzzled Builder," "Puzzled," "The Young Architect," "A Child's Brown Study in Architecture," "Building a House for Daddy," "Little Ladders to Learning," "A Miniature Sir Christopher Wren," "A Young Builder in Deep Thought," "Youthful Aspirations," "A Coming Sir Christopher," and "Happy Childhood."

This Month's Picture Competition

Two prizes are offered for the best examples of home portraiture sent to the Editor by any of our readers so as to reach him on or before March 10th next.

One prize will be given for the best portrait coming from any person living in or east of Toronto, and one for the best sent in by anyone living west of Toronto. The prizes will be nicely framed photographic enlargements in Sepia, supplied jointly by Mr. Coles and the Editor, and delivered by prepaid express.

Portraits submitted in this competition may be of any size, character, and printing process, but must in every case be accompanied by a brief statement as to the conditions under which the picture

was made and the method adopted in the making.

The prize winning portraits will be reproduced, if possible, in our April number. All others will be returned with a brief and friendly criticism attached.—*The Editor.*

"Under Entirely New Management"

EMMA B. GALLOWAY.

One day as I was going to church I noticed a building with a strip of white cotton all across the front of it. On the cotton, in large red letters, were these words: "This business will be opened in a few days under entirely new management."

I had seen such signs before, but what particularly struck me about this sign was that word "entirely." Evidently they were trying to impress the public with the fact that no matter what the past had been, everything would now be satisfactory because it was under "entirely new management."

I watched to see the results. Although it was the same building and the same kind of business carried on, yet it was different. It took on a brighter and more prosperous aspect, it looked better in every way. Why? Because it was under "entirely new management."

Have you not seen lives like that? Lives that were unattractive, selfish and perhaps sinful. But they have been changed, and you have wondered how it came about. It is because they are under "entirely new management."

Our lives may be self-controlled or they may be controlled by Christ.

It may be that last New Year's Day you started out with a sincere resolve that you were going to do better, but you have found it hard to live up to your resolutions. You have been up and down. No wonder you are discouraged and that you think there is no use in trying any more. What you need is not new resolutions, but new management.

Suppose that a person whose life is controlled by evil begins to realize his position, and says to himself, "I am tired of living this way. I will do better. I will control myself"; and he resolves to live a different life. There may be some change and a measure of improvement, but still life is not satisfactory. It is a continual struggle, sometimes winning, but oftener losing. Self always makes failures. It is a sort of new management, but not "entirely new."

Then one day you notice a change. There is a new look, a new step, a new motive. It is no longer a life of struggle, but a life of power and victory, and you wonder what caused the change. Life is under entirely new management. Self has been put down and Christ has been given full control. The Christ controlled life is the life of victory and power, of peace and rest and usefulness.

This life is for all. It cannot be obtained by education, or culture, or by trying to make ourselves better. In Ezekiel 36: 26 we read: "A new heart will I give you and a new spirit will I put within you," and in 2 Cor. 5: 17, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

It is not new resolutions, but a new

nature, a new heart, new management. There is only one way to obtain it. Give Jesus Christ the key of your heart, let Him come in and take full control and be the supreme manager of your life.

What will be the result? You will step out of bondage into freedom, out of failure into victory, out of spiritual death and famine into the abundant life of Jesus Christ. Life will be different, because it is "under entirely new management."

A Young Man's Recreation Creed

HERBERT A. JUMP.

1. I will never patronize an entertainment that brutalizes man or shames a woman.

2. I will always do some part of my playing in the open air.

3. I will not be a lazy spectator of sport; I will take for myself its zest and thrill.

4. I will avoid over-ammusement, as I pray that I may be saved from over-work.

5. I will choose the sort of amusements my wife can share.

6. I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul and its relation to God's kingdom.

7. I will never spend on pleasure money that belongs to other aspects of my life.

8. I will endeavor to enjoy a boy's sports again when my boy needs me as a chum.

9. I will remember that play should be for the sake of my mind as well as for my body; hence I will not shun those forms of entertainment that deal with ideas.

10. I will never let play serve as the end of existence, but always it shall be used to make me a better workman and a richer soul.

—In "The Christian Advocate."

The Golden Road. By L. M. Montgomery. L. C. Page, Publishers. \$1.25 net. Order from the Book Room.

This fascinating story, a sequel to the "Story Girl," is full of clear, kind and wholesome simplicity. With the Prince Edward Island folk we renew acquaintance. We fancy, too, that once more we are in the fragrant meadow lanes or in the blossoming orchards listening to the songs of the birds. Every girl who reads this book cannot but enter into the joy of the happy group therein portrayed as they travel down the "golden road."

REMEMBER THE

SILVER JUBILEE OF THE EPWORTH LEAGUE

And the Great Convention to celebrate it.

TIME—July 1-5, 1914
PLACE—Buffalo, N. Y.

This will probably be the largest gathering of young Methodists in the history of the Church.

It is not too early for you to plan to be there.

EPWORTH LEAGUE TOPICS

Great Stories of the Bible

X. The Conversion of Saul Acts 9.

TOPIC FOR THE THIRD WEEK OF FEBRUARY.

REV. W. S. LENNON, B.A., B.D.,
GRANDY, QUE.

No topic studied thus far in connection with this series has brought more opportunities for a fine rousing meeting to our Leagues than this one. Let the leader plan prayerfully for the meeting to be held during the week of February 16th, and it will be a memorable one in the life of the local League.

Do not make the mistake of treating the topic in the usual scrappy fashion, and do not attempt to bring interest into the meeting by fixing attention upon the familiar details of the story. Most of our members have heard and have read this chapter so often that they could almost repeat it, and their very familiarity with it has robbed it of much of its effect. It would be a mistake in the writer's judgment to give the evening of this meeting up to a mere exposition of the story.

It will be more profitable far to begin with a consciousness of the fact that the conversion of Saul of Tarsus is only one of those great and gracious events in the history of the Christian Church which declare that its Lord is not a dead Christ, but a living Christ enthroned in the skies.

The book of Acts was not written by a man with the spirit of a mere historian;—it was not written to simply chronicle events but to prove a thesis, and the thesis is that the crucified Nazarene is still doing His mighty works. (See Chap. I, 1 to 9.) The descent of the Spirit on the day of Pentecost, the healing of the lame man at the gate of the temple "called Beautiful," the painful story of Ananias and Sapphira, the vision and testimony of the martyr Stephen, the signs and wonders wrought by the hand of the apostles, this story of the arch-persecutor's conversion and every incident narrated in the book all bear the same message, namely, "God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts II, 36).

It would be well, then, to make this a conversion meeting, and, beginning with the story of how Saul of Tarsus discovered his Lord, to link together the centuries of Christian history by a chain of such narratives as this that prove Jesus still to be "both Lord and Christ."

Here is a suggested list from which a selection of great conversion experiences may be made: The Ethiopian Eunuch; Lydia; the Philippian jailer; St. Augustine ("Confessions," Book VIII, 28, in Everyman's Library); Luther (see June, 1913, EPWORTH ERA, page 126, or any life of Luther); John Bunyan ("Grace Abounding," etc., paragraphs 229 and 230); Methodism, Vol. I, page 72; John Wesley (the same, page 73); George Whitefield (Stevens, page 59 of Vol. I); almost any one of the early Methodist worthies whose biographies are accessible.

A variety of striking conversion stories is also given in the first lecture of Rev. George Jackson's "The Act of Conversion," where other very helpful material will also be found for this meeting. Your pastor probably has the book. The late Prof. James' volume on "The Varieties of

Religious Experience" will prove a treasure house of such authentic stories, if you can secure it from your pastor's library or elsewhere. Harold Begbie's "Twice Born Men" gives some interesting Salvation Army Conversions, and S. H. Hadley's "Down in Water Street," which is probably in your Sunday School library, will furnish you with some from the famous "Water Street Mission."

With a wealth of material like this it ought to be easy to make this meeting a heart-stirring one. But do not miss your chance to carry your chain of conversion records right into your own community. At all costs make the members feel that they are not studying about something remote from their own day or town. Turn your meeting into an old-time testimony meeting, but narrow the testimonies down to the theme of conversion. Get any persons in the community who can justly boast of "a great salvation" to tell the story of how the light broke on them.

It will add to the interest of the meeting if you have each conversion story read or told by a different person, and intersperse the testimonies with hymns of conversion, pointing out in this connection that the hymnody of Methodism is replete with such hymns—a natural outcome of the multitude of joyous conversions with which the labors of the early Methodist preachers were honored. Hymns like Nos. 897, 347, 348, 351, 352, from our Methodist hymn-book, or Nos. 30, 211, 215, 219 from the old Wesleyan hymn-book, which was in use before our present hymn-book was published, will add to the forcefulness of the conversion stories, for they are themselves testimonies in song.

If you are the right person to do it, or if the moment seems a timely one, make the testimonies pass into an appeal to those who may be longing for an experience such as they have been hearing about. In all likelihood some of the associate members and others who will be present will be just awaking painfully to the consciousness that all their good new year resolutions have been broken, and that if life is to get a real and permanent uplift it must be through a "Saviour who is a Saviour indeed." The time will be opportune to invite them to come to Paul's Christ and yours.

Let the meeting close with the evangelistic note sounding strongly. Some hymn in closing as number 73 or number 87, or number 88 in our Canadian hymnal would send some away thinking deeply, if not with "the great decision" happily made. The conversion of our associate members and of other young people in the community is one of the objects of our League. Can we not realize that and to some degree through this story of how Saul of Tarsus found his Lord? The literary side of the meeting will be well enough emphasized in the great conversion narratives referred to above.

ADDED SUGGESTIONS.

The following questions might be handled if opportunity offers: How often is this story told in the Acts of the Apostles? What does this tell us of its significance as an event in the early history of the church from Luke's viewpoint? Does any Christian conversion exhaust its significance in the individual's

own life? Who is the hero of the Acts of the Apostles from this on? How often does Paul refer to his conversion either in Acts or in his letters? (See Acts 22: 6 to 16; Acts 26: 9 to 19; Phil. 3: 12, R.V.; Gal. 1: 15 and 16; 1 Tim. 1: 13. What were the elements of the "vision" that came to Saul on this occasion? The writer would answer that they were three: (a) The Vision of Jesus as Lord and Christ; (b) The Vision of Self; (c) The Vision of Service. Can you find the passage in the story in which each element mentioned is touched upon? The element of the vision of service is better seen in one of the duplicate narratives. Did Paul ever forget the vision of self that came to him that day? (See Acts 22: 4-6 and 19-20; Acts 26: 9-11; Ephes. 3: 8; 1 Cor. 15: 8; 1 Tim. 1: 15.) Did he ever forget either of the other two elements of his vision? (See in answer 2 Tim. 4: 6-8. See also poetic extract from Rosetti appended to this article.) Does the story anywhere hint to us what the mental condition of Saul was immediately before his conversion? Are all conversions as sudden and as startling as this? Compare the case of the Ethiopian Eunuch or contrast with each other the two conversions in Philippi, i. e. of Lydia and of the jailer.

Observe when Saul's conversion occurred. (When he was "breathing out slaughter" and was drawing "near Damascus.") Would it have made much difference to the Church if his conversion had come *after* instead of *before* he had completed his mission to Damascus? Would it have made much difference to him? Would it have made much difference in our lives if we had been converted a day, a week, a year later? Would our Christian peace and joy be as large as they are?

O blessed Paul, ely to grace,

Arise, and wash away thy sin,

Anoint thy head and wash thy face,

Thy gracious course begin,

To start thee on thy out-running race.

Christ shows the splendor of His face;

What will that face of splendor be

When at the goal He welcomes thee.

C. G. Rossetti.

Safeguarding Children and Youth

Reference—1. Cor. 6: 9-20.

TOPIC FOR FEBRUARY CITIZENSHIP MEETING
—LAST WEEK IN MONTH.

REV. SAMUEL T. TUCKER, B.A., B.D.,
ODESSA.

TENDENCIES.

To properly safeguard the boys and girls we should know the prevailing tendencies among our young people. Let us consider some of them.

1. The boys and girls do not *obey* as implicitly as those in former generations. Authority and seniority are not respected as highly. This is seen in the home, school and church.

2. Superstitions and mythological stories and fables are not *believed* by the children of to-day. They demand explanations. Fear is not a predominant factor in their life.

3. The boys and girls are given more *social freedom*, and participate in the earlier life outside of the house at an earlier age.

4. The *separation of the sexes* is not as rigidly maintained. Will this lead to the breaking down of the safeguards of modesty and virtue?

5. The *home life*'s lost much of its former influence and authority. The

home is not the social centre it formerly was.

CAUSES.

Such tendencies must have a cause. What conditions of our life have made them possible?

1. The undermining of many religious and moral traditions of our forefathers has lessened the authority of the home and the Church. The average home has lost the anchorage of the faith and its traditions, and has not become adjusted to the new viewpoint. No matter how superior the new may be, in the transition many must suffer. It has tended to weaken for a time the authority of Scripture, and the sanctity of religious belief. When religious and moral authority is weakened, all other forms of authority will necessarily suffer. "Respect or disregard for law and authority is cultivated in the home. Obedience is vital if the home is to be properly regulated, if right character is to be formed and secured, and if law-respecting, law-abiding citizens are to be furnished the state." To have law-abiding and law-respecting citizens we need a revival of parental authority, founded on an intelligent and rational faith.

Questions.—Why is personal and family prayer not a prevailing custom? Why are so many families not associated with the Christian Church? Do the boys and girls to-day respect the Church and religious things as formerly?

2. The revolution in the methods of education and training has intensified these tendencies of social life. Fear is not considered a ground of obedience. Unquestioning obedience for its own sake is not demanded. The emphasis is laid on what a child would like to do, more than what he ought to do. The aim is to adjust a system to the needs of the child—his education and training—not the adjustment of the child to the system. The knowledge of the child-mind—its growth and needs—has tended to make us more sympathetic, and sometimes more lenient with children and young people.

Not until the home and the school see alike and work together, can our educational system be really effective. Children and young people shirk duty and obligation because they are disagreeable. But that will not train them for the burdens of life. We should, undoubtedly, encourage the child to develop his strongest gifts, but we should not neglect the necessary training of facing duty even if it be disagreeable.

Questions.—Is this one reason why young men do not like to learn a trade, or master any art? Why is it the young people will not face responsibility? Why is our Leagueers shrink from doing their share in the work of the League, Sunday School and Church? Why are not more young men being trained for the lay offices of our Church and the ministry?

3. Our social customs have changed very materially in the last few years. Boys and girls are allowed to mingle together at a very early age. They are together on the streets, at concerts, theatres, and parties, quite early in the teens. Bashfulness and reserve are considered old-fashioned. A girl of fourteen looks to have her boy friend. The safeguards of chaperon and adult supervision have almost disappeared. A modesty based on ignorance is condemned.

What influence has all this on the character of our growing children? Until the social consciousness becomes firmly established in these changes, and builds up a new code of laws and customs in accordance with this new spirit of freedom, there will necessarily be a lessening of restraint and greater familiarity between

the sexes than is prudent and wise. Liberty will be reduced to license.

Questions.—Should a girl go to a theatre, moving picture show, or concert, alone? Is it wise for her to go accompanied by a gentleman friend without a proper chaperon? Is the public dance a proper amusement for our boys and girls at the present high school age? Should schools allow dancing as part of their programme and closing exercises? Should boys and girls be allowed to meet on the streets at night and visit the parks and places of amusement together? Should a mother encourage her girls by allowing them to enter the life of an adult prematurely? Should a mother allow her daughter to entertain gentleman friends in the home in her early teens? At what age is it wise and reasonable for a girl to expect to entertain her gentleman friends in the home?

4. The present-day literature and drama have become so degenerate that it is difficult to find proper reading for our homes and public libraries. They have catered to the vulgar, obscene and immoral. Many boys and girls find their way into crime and immorality through the door of the dime novel, obscene literature, and the suggestive pictures and plays. The customary safeguards between the sexes, when seen violated on the stage and in the novel with no terrible consequences, are broken down with little thought and few scruples. Many young lives are poisoned and ruined by the virus of the suggestive novel and drama.

Questions: Would our young people be so hungry for such vulgar things if he had kept foremost a life of purity and virtue? Can a girl read such literature or see such plays without being less modest and more susceptible to the objectionable familiarity of her male friends? Does not our present freedom between the sexes feed the hunger for such literature?

THE REMEDY.

Where is the remedy for all this to be found? I think it is in the home. Before the child leaves home, his ideals and aims, the moral and social principle that will guide him, should be well established. With such a safeguard he may enter social life with safety. We are provided with a law within, which is quite sufficient, if only it is fully awakened and intelligently cultivated. Ignorance and superstition: only bury it, but proper knowledge, precept and example awaken the divine law within, and protect the life from every attack. It is the indirect influences which unconsciously leave the judgment and ideals of our young people. Direct commands and counsels are many times forgotten. Our aim should be to force them to see as we see, but to awaken and guide their own ideals of life. The best safeguard is not to build a high fence of restriction, nor keep them in ignorance. Ignorance may be bliss, but knowledge is power, and intelligent self-control is the only road to victory. Let us find the real source of authority in the will of the child. Then let us guide it by high ideals and noble principles. To do this we must begin in early childhood to help the children form proper habits, and instill noble ideas, and train their choice and judgment so they will abhor the evil and cleave to the good.

The best safeguard for personal and social purity is intelligent instruction on the sacredness of the human body—its growth and functions, the awakening of due respect for womanhood and the ideal of chivalrous protection of womanly virtue by our boys.

Questions: Will the mutual love and respect between parents help to instill such a spirit in the children? Should

parents interfere in the class of books coming into the home? Will the giving of suffrage to mothers and sisters help to solve this problem? If boys are trained to respect womanhood in their mother and sisters, will they go astray afterwards?

Now we are proposing to leave the relation of the Church and these problems for your own consideration. To guide your meditation we give the following—

Questions: How can the Church co-operate with the home to provide a proper social environment for our young people? Should the Church tackle the question of clean and wholesome amusement? If so, how? What part can the Sunday School, with all its departments, play in safeguarding our boys and girls? Is the Epworth League in any way responsible for a share in this question?

Note: We hope those responsible for this subject will think out the problem for themselves. We do not expect you to agree with us in everything. Provoke discussion if you can. Clashing of opinions, in the proper spirit, sharpens our judgment for the problems of our pitch in and make this subject worth while.

Personal Interviews of Jesus

XI. With Zaccheus a Publican

Luke 19: 1-10.

TOPIC FOR THE FIRST MEETING IN MARCH.

REV. J. H. McARTHUR, S.T.D., EMIN.

The Festive Band.—Jesus for the last time had crossed the Jordan and was going up to Jerusalem, accompanied by his apostles and followers. At this season of the year many religious pilgrims were on their way to the Feast of the Passover. Picture in your mind the character of this festive band with Jesus at its head—their life, their conversation, their purpose, their destination.

Jericho.—Having crossed the Jordan they reached Jericho, a city of almost perpetual summer, lying low down below the level of the sea. Here were gardens of roses, groves of feathery palms, and sweet-scented balsam plantations, which perfumed the air for miles around—Edens of beauty in this fair land of the world. In the neighboring hills were to be found the lonely dwellings of the Anchorites and the hiding places of the robbers that waylaid the travellers (Luke 10:30). In the streets of the city might often be seen a motley crowd—pilgrims, traders and travellers; robbers, pickpockets and spies; citizens, soldiers, and courtiers; the wild fanatic, the idle dreamer, and the busy publican,—all with their diverse interests and their discordant notes.

Jesus' Welcome.—It was the custom in Palestine for the citizens of a place to welcome a pilgrim band when it was passing through, and we may be sure that no exception would be made with reference to this festive band of which Jesus was the head. The populace would be in a state of eager expectation, and ready to give him a right royal welcome, so that upon entering Jericho he was doubtless greeted by a motley crowd, pressing upon him to such an extent that women and children, and little people like Zaccheus, would find it impossible to get a glimpse of the Great Teacher.

Zaccheus.—Consider the work of a publican, how he was engaged in the service of a foreign nation, the enemy and oppressor of his own race, how he collected revenue from the Jews to fill the coffers of the Roman Government. What would likely be the character and the shrewdness of such a man? In what estimation would he be held by the members of his own race? What would likely be the character and the extent of his influence?

"Money talks," position commands, and business ability wins confidence and respect. The business of a publican would have a demoralizing effect upon his character. In it there was room for dishonesty and oppression, and the temptation to take more than was right was always present. He would become colder and harder, and as the last elements of sympathy were eradicated from his nature, his would be a wizened-up soul.

But there was still good in Zaccheus. Though he was rich he was still conscious of an unsatisfied need; so in spite of his sordid nature he desired to see Jesus. But there were difficulties in the way. Between him and Jesus was the crowd, which by the force of its numbers and by its aversion to such as he, would prevent him from reaching Jesus. But there were other difficulties more serious than those arising from the crowd. His former attachments, his old life, his confirmed habits, his sordid nature—all presented a great array of difficulties. But notice that when a man is willing to come to Jesus and cannot for the difficulties, then Jesus will find a way to come to that man. How is this illustrated in this incident? Zaccheus saw Jesus, and having seen him he welcomed him into his home and into his heart.

In *Isaac's Triangle*, the points of which are Jesus, Zaccheus and the crowd, with the renegade Jesus at the apex, and the seeking publican and the admiring crowd at the base angles. Imagine if you can, and try to state in your own words, what were the feelings with which the crowd regarded Zaccheus and what were their thoughts about him? With what feelings did the crowd regard Jesus and what were their thoughts about Him? How did Jesus regard the crowd? The plaudits of the admiring throng were showered upon him. Such popularity would have turned the head of most men; but Jesus came to seek and save the lost, and He turns from the admiring multitude to bless the despised publican.

Between Jesus and Zaccheus is that great surging mass of humanity, whom the Lord cannot ignore, but to whom He will not pander. Imagine the consternation of that crowd when they see Jesus giving attention to the publican and accompanying him to his home. Listen to their murmurs: "If He were a true prophet He would know this publican, who and what he is."

"He is gone to be the guest of a man that is a sinner." "Does He not know that we are the sons of Abraham and that we church people have the first claim upon his attention? Is this the way he receives our welcome?" "We thought that He would deliver Israel from the yoke of Roman bondage; but lo, He is in league with the Roman officials." To the admiring multitude Jesus says, "Stand still and wait until I give attention to a seeking soul." He makes Zaccheus his host and places Himself under obligation to him for his hospitality. Since crossing the Jordan he has journeyed six miles, and it is yet six hours' journey to Jerusalem, so he decides to stay all night at the home of his new host. Here He receives needed rest and refreshment. From Zaccheus he has received much, but he will not be his debtor; He offers him salvation, which Zaccheus most joyfully accepts.

Can we imagine the conversation between these two souls? It is a heart-to-

heart talk. Jesus is all glow. The soul of Zaccheus takes fire. The fellowship between them is complete. The publican is being transformed. As the Master opens the fountain of truth, this seeking soul drinks from it and becomes a new man.

The publican gives full proof of his conversion. He pledges to give the half of his goods to feed the poor, and to restore fourfold to any man from whom he may have taken anything unjustly. He is willing to do more than is actually required by the Jewish law. (See Ex. 22: 1; Num. 4: 7.)

Jesus' task is done.—Zaccheus is transformed. He has been changed from a publican to a philanthropist; from a self-centred Jew to a self-sacrificing Christian. He is no longer Zaccheus, "the righteous" in name only, but in reality. The heart that was hard has now become gentle, and the hand that had been accustomed to take has now learned to give.

The Kingliness of Jesus.—Jesus was the central figure towards which all eyes turned—the object alike of love and hatred, of admiration and suspicion. But in the midst of it all He never lost His head; He was in no way ruled by that throng. He was much among the masses, but He was never ruled by them—He was always and everywhere himself. Says Emerson: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps

its character and made its worth perpetual."

Jesus always placed Himself on the side of the man that was down. In becoming the guest of Zaccheus He honored the man whom the Jews dishonored. He called a halt to that great procession, while with his new-found pupil he sought a quiet retreat. It was found in the privacy of the publican's own home. What powerful and gracious influences were brought to bear upon Zaccheus in that interview! What wonderful transforming power was there! And what amazing results follow—a new man, a new purpose, a new life, a new destiny.

Thomas Crosby and Social Service

MISSIONARY MEETING FOR MARCH.

MRS. F. C. STEPHENSON.

Scripture Reading—Luke 10: 25-37.

Literature for Reference.—

"Up and Down the North Pacific Coast by Canoe and Mission Ship," paper, 35 cents; cloth, 50 cents; postage, 5 cents extra.

"Our Indians and Their Training for Citizenship," by Rev. T. Ferrier, 10 cents.

"The Potlatch," 10 cents.

Order from F. C. Stephenson, Methodist Mission Rooms, Toronto. (Send money with order).



INDIAN CAROL SINGERS AND MUSICIANS.

with perfect sweetness the serenity of solitude."

In turning aside to help Zaccheus Jesus braved alike the animosity of the scheming Pharisees and the good-will of his admiring friends. His conduct here revealed the equanimity of His mind, the tenacity of His purpose, the independence of His spirit, the equipoise of His character—rare qualities to be found in a Christian leader. "The greatest possession is self-possession."

William Malcolm McGregor, in "Jesus Christ the Son of God," has this to say: "In the society in which men lose themselves, Jesus asserted Himself. He was welcomed as one so frank and buoyant and wholesome as to be a companion for every one, but He remained as the real Master of the occasion, who had changed

In preparing for the programme, it will be necessary to use the reference literature. It is impossible in THE EPWORTH ERA to give more than a suggested outline.

In the January number of THE EPWORTH ERA, page 16, will be found suggestions for making the League room missionary in atmosphere and attractive in appearance. In preparing for this meeting on Social Service, ask the members of your League to bring what they can to make the room attractive and which will illustrate the means used to help the Indians and show some of the success of the work among them. Pictures of Indians, Indian Institutes, villages, schools, children, etc., may be cut from magazines and papers and carefully mounted on white paper. A large sheet of such pictures may be had for 10 cents.

The hymns selected for the meeting may include some which stirred and helped the Indians. These may be found in "Up and Down the North Pacific Coast by Canoe and Mission Ship."

In preparation for the meeting, the Missionary Committee should allow those taking part three weeks in which to prepare. Have as many as possible take part in the programme. Do not neglect to ask some of the new members, or those who have never taken part, to help.

As an introduction to the meeting, and in order that the meeting may be interesting to those who are present for the first time, a brief outline of the two preceding meetings should be given; this should not exceed five minutes.

The subject, "Social Service," may be studied under the following divisions:

1. *The Condition of the Indians as Dr. Crosby Found Them.*—Their native training, handicrafts, means of livelihood, superstitions, moral conditions, home life, marriage customs, war, slavery, worship, the conjurer, the medicine man, the potlatch, etc.

2. *The Degrading Influence of the Non-Christian White Man on the Heathen Indians.*—The liquor traffic, the traders, etc.

3. *How Dr. Crosby Worked for Social Betterment.*

In taking up this part of the programme the blackboard may be used to advantage.

There is a wealth of material to be found in "Up and Down the North Pacific Coast by Canoe and Mission Ship," which may be classified under:

Housing problems and how they were solved; municipal and industrial organization; control of the hours of leisure—the fire brigade, the band, the cars, the exhibitions, and fairs; educational work; newspapers; peace treaties between hostile tribes; family and home life; the new marriage laws; sanitation, medical work and hospitals; self-reliance; Sabbath observance; the first Christmas celebration; and the Christmas spirit; systematic religious instruction; constant teaching of the Fatherhood of God and the brotherhood of man.

IMPERSONATIONS.

In "Up and Down the North Pacific Coast by Canoe and Mission Ship," interesting incidents and experiences are given in connection with the bringing about of the changed conditions. One or two impersonations of Indians whose lives were transformed will make interesting numbers on the programme. Philip Mackay (Chapter 13) and Big Jim of Bella Bella (Chapter 11) are suggested.

WHAT OUR LEAGUE CAN DO.

In closing the programme, it might be well to consider what the League can do for the social betterment of the neighborhood. The Good Samaritan was a Society of United Charities. Dr. Crosby was often a Committee of two, himself and God, to whom he looked for guidance and whose faithful servant he was. If your League cannot do anything as a League, the members can work individually. "Not one of the forty families in our neighborhood know anything about liquor," a farmer from the North-West remarked the other day. He added, "We are known as the best community in the district." "Did you have a campaign?" was asked. "No, we never began; there were just two families at first, and we got hold of each newcomer and told him what kind of a neighborhood we were aiming for."

A FEW HINTS.

Make the meeting bright; make it informing; our Missionary Meetings are not entertainments.

Work hard for a full League Room.

Ask the Lookout Committee to help. Print a Bulletin Board notice and announce the meeting in front of the church or place where every one passing can see it. In towns and rural districts the Postmaster will allow you to put up a notice in the post-office. Believe yourself and convince others that the meeting is an important one. Dr. Crosby planned his work and worked his plan with all his might. Ask those taking part to speak distinctly and loudly enough for all in the room to hear. Announce the subject for next Missionary night. Read the *Missionary Topics for 1914-15.* (See this number of this Epworth Era.)

A man who has given years of his life to the Indian work, and who is also a close student of Missions, said to me, "Dr. Crosby is one of the world's greatest missionaries. We do not begin to appreciate what he did. He ranks with Paton, Livingstone, Makay of Uganda, and any other great pioneer. Look at his work."

Lantern slides illustrating the Indian Work in British Columbia may be rented from F. C. Stephenson, Methodist Mission Rooms, Toronto.

Standard of Efficiency for Epworth Leagues

As Adopted by The General Board

A large measure of interest is being manifested in the standard adopted at the annual meeting of our General Board. Here it is again. Study it. Make an honest effort to bring your League up to it. We want a roll of standard Leagues. As soon as your society merits a place on it, send in your name and we shall enroll you.

1. Four Departments organized.
2. Junior or Intermediate League.
3. Systematic Weekly Topic Study.
4. Monthly Business Meeting.
5. Annual Membership and Evangelistic Campaign.
6. Anniversary or Rally Day, with contribution to the General Fund.
7. One-fourth of the members taking Canadian Epworth Era.
8. Systematic Contribution to Forward Movement for Missions.
9. Study Class, Teacher Training Class, or Reading Course.
10. Representation at Annual District Epworth League Convention.

HOW NEARLY DOES YOUR LEAGUE MEASURE UP TO THIS STANDARD?

AIM AT PERFECTION.

Brotherhood Federation of Canada

Mr. Thomas Howell, National Secretary, has sent out advance notices of an International Brotherhood Convention to be held in Buffalo in May next. Some 200 visiting delegates from Britain are expected to be in attendance. Immediately following the convention a tour of the old country will be made, when it is expected that a large and representative party, including a numerous body of Canadians, will travel under the Brotherhood auspices. Any of our men's Brotherhoods, clubs or classes, or any of our Epworth Leagues desirous of full information concerning the convention or travel tour will do well to write to the Secretary, Mr. Thos. Howell, 380 Indian Road, Toronto.

Junior Topics

FEBRUARY 15.—AN EXAMPLE IN ADDITION.—Matt. 6: 24-33.

After reading over this passage you will see that Jesus spoke of two classes of possessions,—one made up of riches of inward character, and the other of outward "things." He speaks of "things," not as if they were of no value, but as if there were a much more valuable possession for his followers to "seek first."

We know that it is to "seek." It means that there is something we haven't got, but which we really want, and that we are very anxious to have it. So we do all we can to find it, that by getting it we may be pleased or satisfied. To "seek" is to go after, to hunt for, to look up, whatever we feel the lack of or desire to own.

And everybody wants something above all else. That is what Jesus meant by speaking as He did in the lesson. He said that we might like things to eat, or drink, or wear, so much that we would come to consider these the most important of all, and so spend our time and thought in getting them that we would neglect the highest and most precious possession of all—"Life."

Read the lesson over until you see how Jesus taught that *being and life* are not always the same. He says that there is a higher aim for His followers than eating, drinking, or dressing well. He does not say that they are not to eat, or drink, or wear good clothes; but He teaches that if they spend too much time in thinking about these things, and in planning to get more, they will not be doing well. For these "things" are not the "first"—or most important—things. *Life* is more than *things*.

What, then, should be "first" in our minds? Jesus plainly tells us, "The kingdom of God and his righteousness." By "the kingdom of God" Jesus meant the rule of God in our hearts, and by "his righteousness" He meant that our lives are to be right in God's sight. So we are to desire these two more than all other possessions which may be possible to us; first, God's grace and love in our hearts; second, right actions before Him in our lives.

This brings us to two questions, and we should answer them carefully. First, "What am I?" Second, "What *have* I?" It is better to be than to have. That is what Jesus meant. To be good is better than to have things. To do right is better than to possess money. To have God's kingdom in our hearts is better than to have the world's riches in our hands. What we are counts for most in God's sight and will alone be of value to us a hundred years from now.

Mind, Jesus does not say that "things" are in themselves bad or harmful; only that if we give them too much place in our thoughts they will surely crowd out what should come "first." How necessary, then, it is that every girl and boy should learn Christ's ideal for true living—*Be good! Do right!* There we have it!

If we accept this as our aim, we shall not suffer loss of really valuable things. This is where the "addition" comes in. The things that are not first but "added" to what we already have in our hearts. Remember that no boy will be any the less successful in any line of honest living as he grows to be a man, for having started out first of all to be good. Remember that no girl will be any the less happy as a woman, for having commenced early to do right.

This leads us to see another meaning in the words "seek first." We have learned that first means in matter of value—most important; let us not forget what it means in matter of time—before anything else. Jesus taught us to seek the kingdom of God *above* everything else in point of value, and *before* everything else in point of time. He means us to do it now. If we have not, let us decide to-day to love and serve God all our lives. The best day in the life of any boy or girl is when decision is made to

SEEK FIRST THE KINGDOM OF GOD.

To the Superintendent: If you can obtain a copy of Henry Drummond's address "First"—a talk with boys—and either read it, or have three of your most reliable Juniors read from it in meeting. Under the three heads, "Geography," "Arithmetic," and "Grammar," he presents (as the writer well remembers the essay), in most attractive and impressive manner, the lessons of Matt. 6: 33.—Your pastor will likely have the book, or it may be—certainly it should be—in your S. S. Library.

FEB. 22.—CHINA'S GATES OPEN: THE PEOPLE INSIDE.—Psa. 19: 7-14.

With this topic we begin the first of three studies on China.

Upon the blackboard make a drawing of the great wall of China with a gateway, using it as a symbol of China's exclusiveness. Explain why the wall was built. In the development of the theme if the following is placed on the blackboard it will be helpful:—

A Wall impeding showing God's Patience.
A Gate inserted " " Preparation.
A Highway inviting " " Purpose.

What is inside the wall? Between three and four millions of people. A gate was opened in 1842, when at the close of the first Opium War five ports were accessible to foreign residents, viz., Canton, Amoy, Fuh-chow, Ningpo and Shanghai. Point out each of these on the map. Three years afterwards missionary work commenced. Tell how some worked as translators, doctors, teachers, or in business. Supplementary information may readily be found by referring to "The Uplift of China," "The Heart of Szechwan," "Our Share in China" and "Talks on China."

In 1860 another gate was opened, and yet another in 1876. See Isa. 49: 11, 12.

The cry is loud from China to-day, and the opportunity great. Impress upon the Juniors some of the practical ways of service in our relation to China's need.

The two recitations herein given may be used with good effect, memorized and given by the Juniors in the meeting.

Poor,
Broken-hearted,
The People Inside Captives,
Blind,
Blinded.

Acute poverty exists in China. Many of the people receive miserably small wages. There are times of famine, disease or other distress. There are captives because of the excessive use of opium. Because of this and other troubles many are broken-hearted. There are the blind and the brain-tormented from our missionaries, as published in *The Bulletin* and other church papers, tell us of the horrors of famine, of gambling with all its evils, of slavery through opium, and our hearts have many times been stirred as we wondered what we could do to help our dear Chinese girls in the crusade against foot-binding.

We rejoice that so much is being done for the alleviation of suffering in our hospitals there. Our representatives are doing a great work as God's messengers, spreading the Glad Tidings of Joy among the people.

China's gates are open wide. The people inside await our coming, or someone whom we shall send. Will we go? How may we keep the gate open that the King of Glory may enter in.—C. G. W.

LIFT UP YOUR HEADS, O YE GATES.

O world of pride
Throw open wide
Your golden gates of splendor!
And let the Holy Christ come in
To triumph over death and sin;
O Kings, your homage render.

O world of woe
Wide open throw
Your iron gates of terror!
And let the Consolation in
To triumph over death and sin
And free from bonds of error.

O labour's sons
Ye toiling ones,
Throw wide your brazen portal!
And let Him in—the Son of Man—
Your toil to own, your work to scan,
And bless with joys immortal!

O gates of doom
Make room, make room
For Christ the King of Glory!
He shall the world's wide gates possess,
He shall come in to judge—to bless—
And end earth's bitter story.

—C. Thwaites.

A DAUGHTER OF CHINA.

She was not born where English skies
Span emerald meadows, cool and fair;
Warm Eastern breezes fanned her cheek,
And played amidst her dusky hair.

No Sabbath bells with music sweet,
E'er called her to the house of prayer;
For heathen temples filled the land,
And idol shrines were everywhere.

Long, long it seemed since filled with gloom,
She danced beneath the bamboo's green;
Bound fast with torturing bands of pain,
Her shapely feet no more are seen.

And life has grown one weary pain,
Through noontide as through midnight hours;
She often craves for death's long sleep,
This child who played amidst the flowers.

She dropped, and, in her dying hour,
The strange weird shapes of fear and dread,
Which throng the temples of her land—
These, only these, stood round her bed

To that far-distant Chinese town
No joyful news had ever come
Of Jesus, Whose redeeming love
Makes dying only going Home.

She passed away, and millions more
Die thus within that distant land!
We have the Light to cheer their way,
The Bread of Life is in our hand.

Oh, hasten ere life's day decline,
Shed light in China's darkened homes;
For tenderness, and faith, and love,
Fill every heart when Jesus comes.

—Mrs. Bryson.

MARCH 1.—THE BOY MAKES THE MAN.—2 TIM. 3: 14-17.

Note.—St. Paul wrote two Epistles (letters) to Timothy, that have been preserved to us, and are now part of the Bible. From these and other books in the New Testament we learn a number of things about Timothy. It will be well to arrange a number of passages in order, so that together they may give some general idea of Timothy's life. To do this by consulting a concordance will be good exercise for the Superintendent, and we advise each to do it for the League meeting, rather than to follow strictly the outline following, which is given simply to illustrate our meaning.

SOME FACTS WE KNOW ABOUT TIMOTHY.

About his home (Acts 16: 1), his mother and grandmother (2 Tim. 1: 5), his early education (2 Tim. 3: 15), his reputation (Acts 16: 2), his work with St. Paul (Philippians 2: 19-22), etc.

SOME ADVICE ST. PAUL GAVE TIMOTHY.

About diligence (1 Tim. 4: 14, 15, 16), about duty to live (1 Tim. 5: 10, 11, 12), about being steadfast (2 Tim. 2: 1, 3), about study (2 Tim. 2: 15), about purity (2 Tim. 2: 22), about influence (1 Tim. 4: 12), etc.

THE TOPIC PREFERRED.

2 Tim. 3: 14-17.—Notice, first, how Paul reminds Timothy of the *past*. He recalls his early childhood and home training. Notice, second, the force of the word "continue." That shows him his *present* duty. Notice, third, the aim Paul has for Timothy, the man as indicated in verse 17. That pictures the *future*.

FACTS ABOUT BOYS.

1. They are not boys long. They soon grow into men.
2. The best place for a boy to get a good start is at home.
3. Every boy will grow into either a good or a bad man.
4. Without a knowledge of the Scriptures no boy can become a really wise man.
5. We need boys to become men who shall be both good and useful in the world.
6. A boy may have faith in Christ as Saviour and become "a wise unto salvation," even before he is a grown man.
7. No boy is really fitted for life without the Bible in his head to guide him aright, and the grace and love of God in his heart to help him do what he knows.
8. What is true of boys and men is equally true of girls and women; therefore the Methodist Church should try to give all the boys and girls at least three things as a good start to a useful life, viz.:
 - (1) Intelligent knowledge of the Scriptures.
 - (2) Personal acquaintance with the Saviour.
 - (3) Practical training for service.

Only so can we grow men and women who shall *know*, and *be*, and *do* what God wants them to.

With the foregoing points to work on, we trust the Superintendent will be able to guide the thought and outline the treatment for the leader so that many helpful lessons of life may be learned in the meeting.

MARCH 8.—MANLY BOYS AND WOMEN.—ANLY GIRLS.—1 COR. 13: Prov. 33: 26.

In the January number of this paper there were given a number of counsels

A Comrade of the Best

written for our young folk by some of our experienced superintendents. Others appear in this issue. It would be a good exercise for the Juniors, and not at all out of keeping with this week's theme, for the Superintendent to have these messages, or some of them, read by as many Juniors, in the meeting. Do not overlook the timely appeal of Dr. Carman, given on our front page this month. It is splendid. These messages instead of the ordinary topical treatment, interspersed with such hymns as Nos. 261, 276, 279, 293, 51, and 453, should constitute an exceedingly good programme. We advise this course as a change from the regular routine.

If this is not considered a suitable programme, let the Superintendent question the League in open meeting as to the qualities most admirable in boys and girls. Have the boys answer for the girls and the girls for the boys. Make a list of these qualities or virtues on the board, and call for the names of men and women who have clearly exhibited them in their lives. By asking the questions of the boys and girls alternately, the lists will grow together, and the interest will be well maintained throughout. For instance, ask the girls to name a quality every boy should seek if he is to become a true man. You will get different answers, e.g., "Courage," "Self-control," "Bravery," "Industry," etc. Take one at a time, writing it under the general heading "Man." Now ask the boys to name some man who showed this quality in his life. "Courage" will likely bring the answer "David," or "Livingstone," or "Wellington," or "Brock," as the boy's reading has been recently directed. Give the girls their "inling" by asking the boys to name some desirable womanly virtue or grace, and write their answers, one at a time, on the board under the heading "Woman." You will get various answers. Make them think, so as to answer intelligently. One may say "Beauty," another "Modesty," another "Diligence," another "Courtesy," and so on. Then ask the girls to name some woman who possessed the virtue or grace named. You will hear the names of Queen Esther, Florence Nightingale, Laura Secord, Queen Victoria, Barbara Heck, Susannah Wesley, Frances Willard, and many others. And it may be that the names of both men and women of more limited and local fame will be given. No matter, so long as the Juniors are encouraged to think before they speak, and then to give a reason for what they say.

Or another plan may be followed:—The Superintendent may prepare beforehand a list of names of men and women, and, giving these one by one and in turn, enquire as to the greatest quality these persons showed in their lives. For instance, under the heading "Man," say you write Luther. Ask what quality he showed forth, and you will get several—Courage, Truth, Bravery, Fearlessness—let them name several, then settle on the one you deem most appropriate. Go on in this way, alternating between "Man" and "Woman," until your list is long enough and the lessons numerous enough to cover the ground of the day's programme. By following some such plan of biographical catechism, variety and value may easily be wrought into the session and everybody will vote the meeting a good one.

"That was a great sermon you preached this morning," said the old deacon, "and it was well-timed, too."

"Yes," rejoined the parson, with a deep sigh, "I noticed that."

"Noticed what?" asked the puzzled deacon.

"That several of the congregation looked at their watches frequently," answered the good man, with another deep sigh.—Chicago Daily News.

"Donald, take the advice of an old soldier—in whatever situation you find yourself, in garrison or in the field, be a comrade of the best!"

The speaker was a grizzled major, veteran of many campaigns in Egypt and India, who had the right to wear numerous medals and decorations, each one of which had been won in obedience to the principle which he was trying to inculcate in the mind of the subaltern who had just joined the Tenth Surrey, at Aldershot Camp, and which was none other than the counsel which a famous soldier of the cross, centuries before, had given to all moral foemen when he said: "Covet earnestly the best gifts."

Never in all his latter career in the British Army did Donald Cameron forget those words of his uncle, the major. And scarcely had the veteran officer left the parade ground, across which he had sauntered to greet his nephew, before the latter had cause to choose between the bad and the good.

"Oh, I say, you are the new Sub? Shake!" exclaimed a hearty voice, and

ried to prepare for the accompanying inspection.

Cameron hardly knew how he managed to come through that parade—a novice, and poorly started, it seemed, in the graces of the younger officers. But he had accomplished one thing at any rate—he had lined up with all the men in the Tenth Surrey who regarded character, and not mere sociability, as the proper foundation for a military career; he had taken his stand as a comrade of the good; he had associated himself with the ideal. It was not long before orders came for the Tenth Surrey to embark on a transport for South Africa. The Boer War was on, and England expected every man to do his duty as England saw it. On the tedious voyage to South Africa Cameron was given many opportunities to choose the best in place of the bad. He did not show himself a comrade of the vulgar jest, the sparkling champagne cup, the game of cards on a Sunday, or of the gambling games that went on almost all of the time among the fast set. In spite of loud



SEVEN OF THE FIFTY-SEVEN VARIETIES.

"Boys do not take kindly to prayer-meetings," said Mr. C. J. Atkinson, of the Boys' Dominion, in a recent address on "Boiology." "There are about fifty-seven varieties of boys, and every one of them is a pickle. It is natural for a boy

to do things, and when he does these things in a city, he generally runs into trouble. The boy is constantly challenged to do things. A tree is a challenge to a boy. Rules in a Sunday School are a challenge to him."

turning around, Cameron beheld a natty young officer, Lord Lansing, who extended a gauntleted hand for a conventional greeting.

"I believe I have the honor to be," returned Cameron.

"Well, then, come over to the mess and let's drink it down in champagne," was the rejoinder.

Donald Cameron hesitated; the color mounted to his cheek. He well knew, young as he was, what the social customs of the British army are, and what sort of conviviality in most regiments is demanded in order that new arrivals may qualify as "good sort." But—he knew it was wrong to drink intoxicants. He must take a stand one way or the other at once. So he said, quietly, but firmly:

"Excuse me. I can not; I—"

"Oh, you are a 'temperance crank'?" broke in the other, "or perhaps you are trying to save your pocketbook?"

Cameron's face fairly burned with anger. The taunt of "crank" was bad enough, but to have it insinuated that he was stingy, that cut to the quick. He felt like springing at his mentor and tormentor, but just then the first call sounded for parade, and both men hur-

jeers—or silent ridicule, given by taunting looks of the eye rather than by uttered words—Cameron held off from the dissolute set, and lined up with the soberer subalterns, of whom there were not a few, and—this particularly excited the derisions of the roysterers led by Lord Lansing—even took part in the meeting for song and prayer which the second officer of the ship, a true Christian, held from time to time among the sailors, and the troops who could or would attend.

But long as it was, the voyage finally came to an end; the regiment disembarked, and was sent after a few weeks, to the front. It was then that Cameron found his supreme opportunity to prove himself to be a comrade of the best. In a hard-fought fight, through no fault of his or of his detachment, he found himself taken prisoner, in company with Lord Lansing, and was promptly, with other prisoners, marched off to a Boer stronghold, in the hills, where in an extemporized stockade the two officers were kept strictly guarded. It was then, as Lord Lansing came to know Donald Cameron in the closer intimacy of a shared captivity, that he learned to respect him more highly—and indeed the two became attached friends. But their

quarters in the stockade were wretched, and both men, with true soldier spirit, sighed for action. Many plans for escape were turned over in their minds. At last one night, by an unexpected turn of events, as the tents of the guards camp were distracted by a fire which broke out in a part of the stockade, and the outer gate swung open one instant, there was offered a chance for one man—just one man—to squeeze through and escape. "Quick, comrades!" cried Cameron in the ear of his friend—who dashed through, and was soon out of rifle-shot of the Boers. In one short moment of questioning, when alternatives had darted through his mind like lightning, Donald Cameron, who so longed to be free and to do a soldier's great work, had decided to give his chance to another—and in practicing such self-abnegation proved himself to be, indeed, "a comrade of the best." It would have been good, oh, so good, to escape, but it was best to give his chance to his friend.

But war, dreadful as it is, has many chances for the brave foe who hides his time. Cameron had done the best he knew in surrendering his chances for freedom to his brother "Sub," but, as it proved, the latter was captured by another party of Boers, taken far into the interior, and being held as a prisoner until the close of the war, his no opportunity to distinguish himself. Cameron's lot, however, was different. Suddenly one night the Boers rounded up the prisoners, and rushed them from the stockade, on which a British force was advancing. Crack! crack! went the rifles. Men fell on every side. "Steady, men!" whispered Cameron to the few prisoners with him. "Steady! Let's watch our chance!"

Slowly the Boer guard, pressing their rifles against the backs of their prisoners, pushed them on, while they themselves fell back before the British fire. At last the guards were compelled to halt and return the fiery greeting. Suddenly, in the glare of the volleys, Cameron saw a British officer who had pressed on ahead of his men fall helplessly between the lines of fire there, where on the velvet the bullets were fast ripping; up the spears of grass. Madened by their forced retreat, three of the Boer guard were about to pick off the fallen officer. Down went their rifles to the firing position, when, with a mighty rush of strength and will, Cameron threw the first man over backward, knocked up the rifle of the second, and threw his cap in the eyes of the third, whereupon he dashed off across the veldt, gained the side of the fallen officer, lifted him up in his own strong arms, and staggering on, to the music of the zinging bullets, lighted on his way by the glare of the burning guns, he finally fell exhausted, still holding in his arms his precious burden within the lines of Lord Roberts' advance guard.

Of course, it was "V.C." work, and the decoration, so simple, even common, in itself, yet the most prized honor that a British soldier can win, came at last, when Lord Roberts sent his reports, and England, peace concluded, found time to honor its heroes. It brought the "Victoria Cross," but it was not that of which the old major was thinking when, hearing the news of Donald Cameron's exploit, he simply said: "The boy has done as I told him to do. He has proved himself to be 'a comrade of the best.'"

—New York Observer.

A wasp stung 3-year old Mildred on the hand, then flew away. Mildred's mother in swift pursuit. Through her tears she said:

"Oh, mamma, let him fly through the air and cool his feet; they are so hot."

AMONG THE LEAGUES

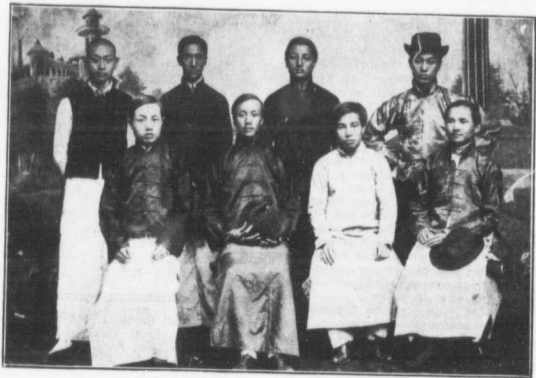
The Epworth League at Chungking, China

We gladly welcome to our columns our young friends in far-off China. Through the kindness of Rev. G. G. Harris, one of our missionaries, we have received a letter written in Chinese that is very attractive to look at and which we would like to exemplify as a sample of careful penmanship. Anticipating the fact that we would not be able to read the original, our correspondent at the League in the Chiu Djing School very kindly enclosed a translation, which we print herewith. The letter expresses in clear and comprehensive manner many of the essential features of an active Epworth League, and the evident spirit of the Leaguers will doubtless ensure a large measure of success in the work undertaken by their society. Our young Canadian Methodists will not only welcome right royally this addition to the number already enrolled in the League family, but will join in wishing our fellow leaguers so far across the seas God's richest blessing in their studies and work.—Editor.

TRANSLATION OF CHINESE ORIGINAL.

CHIU DJING HIGH SCHOOL,
CHUNGKING, CHINA, October, 1913.

Dear Canadian Fellow-Leaguers,—On the twenty-fourth of March of this year,



EXECUTIVE OF THE CHIU DJING EPWORTH LEAGUE, CHUNGKING, WEST CHINA.

we students of the Chiu Djing (Excelsior) High School, at Chungking, Szechwan, started an Epworth League. Our main purpose in establishing this League is to work to clarify our understanding of Christian doctrine, and to hasten our progress in virtue. At no other place in this great Province of Szechwan is there to be found an Epworth League; ours is the only one in a population of sixty million people. (There are, however, two or three Christian Endeavor Societies.)

At the opening meeting of our society we had some representatives from each of the four missions established in Chungking, viz., Methodist Episcopal, Canadian Methodist, Friends and China Inland. These were all pleased to show their sympathy. At the beginning there entered the Society one hundred and two members, including two advisers, and eight honorary members. Those students

who were church members became active members of the League, while adherents of the church became associate members. There are a few more active members than associate members.

Our society has what we call seven departments, viz., Christian Endeavor, Benevolence, Education, Correspondence, Social, Finance and Business. The Christian Endeavor Department does some evangelistic work in the little suburban villages near the school, as well as among the students. The Benevolence Department looks after the sick, whether teachers or students, taking them flowers and treats to comfort them and hasten their recovery. The Education Department conducts the study of the Bible. The Social Department takes care of visitors to the school, as well as of new students. The Secretarial and Correspondence Department, and the Finance and Business Departments have the duties indicated by their names. The president and the vice-presidents are elected by ballot twice a year, at the commencement of each of the school terms. We have four sorts of meetings—business meeting once a term, a social once a month, a "topic discuss-

sion" meeting every Sunday evening, and a prayer meeting every Wednesday evening.

This year the money subscribed by members has totalled fifty dollars and eighty cents; half of this is assigned to the Benevolence Department, three-tenths to the C.E. Department, and two-tenths to the Social Department. We have decided that any balance left unused for local needs by the end of the year shall be given to the Provincial Government Orphanage in Chengtu.

Our society's aim is to progress and spread in this province. We pray for God's help to bring this to pass, so that the "holy doctrine" may be published afar, and true virtue established everywhere, all men becoming God's elect people. We seek the constant prayers of all of you for our society that it may

make real progress. This is our hearts' desire.

Yours in Christ,

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AN INCIDENT.

In his letter accompanying the above, Mr. Harris recounts the following incident in connection with the work of the Christian Endeavor Department. Its perusal should stimulate our more experienced and highly-favored folk at home to take advantage of every opportunity for reaching others in the name of the Master. Mr. Harris writes:

"For some weeks the oldest teacher of the school, named Chang, a man of over sixty, has been seriously ill with a complication of diseases. Though in the school for a score of years, and of exemplary character, he did not take a definite stand as a Christian. Since he became sick, he has been frequently visited by both teachers and students. Some of the teachers, all much younger than he, felt it a duty to speak to him of spiritual things, but the deep-rooted Chinese reverence of the junior for the senior, kept them silent. Our brightest teacher, Mr. Shiao, thought of a plan. It was as follows: One Wednesday evening not long ago, the regular prayer-meeting was made a special one for old Mr. Chang. Mr. Shiao led the service and spoke briefly on the conversion of the Philippian jailer, using 'What must I do to be saved?' 'Believe on the Lord Jesus Christ, and thou shalt be saved, and all thy house,' as a text. In concluding, he said: 'Tomorrow, two or three of you C. E. Department students must go and see old Mr. Chang, and tell him about this special prayer-meeting. You don't need to say much. Just tell him how we are all constantly praying for him, and also tell him the words of the text and a little of the discourse. He is bright-minded; he will know that your meaning is to persuade him to believe.' Next day three students went, and they had not gone far in their conversation about the meeting when the old teacher in tears declared that he believed in the Lord Jesus Christ, and was much in prayer for peace. He said he lamented that he had lived so long under strong Christian influences without taking a stand for Christ. But now his desire was to receive baptism, the outward symbol of the inward change. How glad we all were to hear of this good result of the interview. A few days later a group of us, three foreigners and two Chinese, went to the old man's room and Rev. W. Crawford, (M.E.M.), one of our number, baptized the hoary head that will soon go down to the grave, not in sorrow, but in joy. The conversion of the old teacher so much respected by all students, past and present, will strongly influence them for good. We thank God for such fruits of the labor of the Epworth Leaguers, and pray that they will do yet greater things."

Edmonton (McDougall)

We have received the following splendid letter from Mr. E. G. Duncan, President of the thriving Epworth League in the above important church:

"We hear from time to time that the Epworth League is a thing of the past. I do not believe that it is. The great difficulty found in keeping up the interest to my mind is that we are trying to use the same old methods we have used for the last fifteen years, instead of keeping abreast of the times. We do not use the same methods in business we did ten years ago. We do not use the same methods of transportation we did years ago. Neither can we expect to interest our young people of to-day without up-to-date methods. I do not mean to say that we must sacrifice some of our old-time principles, but we must take up-to-date methods. Let me suggest some of the things we are doing successfully, not that they are anything new, but are done in a new way.

"We have endeavored in every way to co-operate with the pastors of the Church, and with other departments of the Church work, and we find this reacts beneficially upon our society.

"One feature of our work upon which we place particular attention is the 'Social Hour' following the Sunday evening service.

"The object of this is to dispense 'Sociability,' or, as it is frequently expressed, 'Cure for Homesickness.' These meetings do not follow any one set form, but we change them, and so keep up the interest. We sometimes sing old familiar hymns suggested by individuals in the audience. Frequently we ask strangers who are there for the first time to give their names, tell where they came from, and the length of time they have been in the city. On one occasion we had the Salvation Army band in attendance; on another the Sunday School orchestra. We have a solo or two each night, and always a good song singer. The best are none too good.

"A committee of four is appointed by the Social Department to have charge of each Sunday meeting. In this way we have variety and everybody at work. Each committee is allowed to use its own initiative. On one Sunday evening refreshments were served, and it was a great drawing card. We have found this Sunday evening gathering a great feeder for the League. Our average attendance at our weekly meetings last year was 135, and we will exceed that number this year.

"Another plan we have adopted is the invitation card, not given without judgment, but by discreet and tactful young ladies to young people as they come into the Church. We were most careful of the form of the invitation card.

"The 'Intermission,' which we have every Monday evening, is one that we make effective, and much good is accomplished in this period. Our Social Committee sees that during this intermission everybody is made acquainted with some of the Leaguers. Thus we gain a point of contact. Then we are Leaguers every day in the week, not alone on Monday evening. We have skating parties, sleighing parties, picnics, marsh mallow roasts, and similar wholesome and healthful social parties. We make our annual banquet the best in the city. And ours is not all work for the social development of our young folk. Our Christian Endeavor Department are at work, and conduct some of the best meetings one could possibly attend. A spiritual uplift is the result.

"Our missionary givings are not as large as we would like them to be, but the

missionary spirit is growing, and we will measure up to what is expected of us in the very near future.

"Our Literary Committee is alive, and current topics the day are frequently discussed. Our Citizenship Department have had health talks, and have also discussed civics and other similar profitable subjects. In fact, our League is a school in which young men and women are being taught the things which make for manhood and womanhood in the truest sense of the word.

"We have been complimented by visitors to our city time and time again as having one of the best Leagues in Canada. We shall try to merit a place in the front rank."

Souris, Manitoba

"Our last Citizenship meeting took the form of a debate. We invited another society to join us. The subject for debate was, 'Resolved that education up to the age of fourteen should be made compulsory in Manitoba.' The visitors took the affirmative while our society took the negative. The debate was very ably handled by both sides, and the judges, who, by the way, were outsiders, found a difficult task to decide, but finally decided in favor of the affirmative.

"There was a large representation from the visiting society, even though most of them had to drive over ten miles. Refreshments were served at the close of the debate, which brought to a close a very enjoyable and profitable meeting.

"Our Citizenship Department is aiming at giving our members a knowledge of the leading questions of the day, besides taking up the question of a saloonless nation by 1920. We are also getting up a medal contest which is to take place soon after Christmas.

"Our next Citizenship meeting is to be taken by the mayor of the town. He is to talk on 'The Progress of Our Town,' and we expect to get some knowledge of municipal and civic matters."—Extract from letter by Robert F. Cooper, Secretary.

Bethel (Hartney Circuit, Man.)

Mrs. R. Brigham, President Bethel Epworth League, Hartney Circuit, Manitoba, writes:

"Our League was organized in 1897, and has always been a big factor in the spiritual life of the community. We feel that we owe a great deal to you and your valuable paper, and feel condemned for our silence in not writing before, or at least sending our word of thanks and cheer to you and your staff for their assistance. Your messages as editor are dynamo driving along the various departments and infusing into them new life.

"We have found the following of great advantage and a proved success—Mock Trial, published a little time ago. We have had debates in our own League and with other Leagues. The Missionary and Citizenship topics have been of great help in stimulating interest in the problems that face the Church to-day. For a social evening we had the League paired off, and they had to draw some kind of an animal on paper and sign their names. Then it was passed on, and the next couple composed a few lines of poetry on the picture and the artists. After the game, the results were read out aloud. This gathering closed by eating a liberal supply of home-made taffy. A Missionary Mock Trial, published in *Bulletin* of December and March, 1911-12, is in course of pre-

paration, and is proving of great benefit to the participants.

"On Consecration Night our pastor, Rev. D. B. Kennedy, assumes the responsibility of leadership, and we always look forward to a spiritual uplift. He gives us many helpful talks and shows great interest in the work. On Sunday evenings we have an Epworth League prayer-meeting, which has proven to be a great blessing. It is entirely spiritual and evangelical, and is controlled by the young people, with the co-operation of the older workers. The regular church service is held in the morning, so that the evening is free for the young people, and helps forward the work splendidly. You will hear again from Bethel League ere long. We send best and earnest wishes for the success of all Leagues, and our valuable paper and its editor.

"P.S.—We would not forget to mention our lantern, paid for by our young men, who by doing extra road work were able to present to the League this valuable adjunct. We find it of great benefit in our work. From photographs taken by one of our own young ladies who spent some time laboring in All People's Mission slides have been made for a lecture which will help us in our missionary endeavors. We recommend every League to procure if possible a lantern."

Petite River, N.S.

"Our League is small, but even though we may have discouragements we find the hour spent together a great blessing. The leader appointed for the night looks after the preparation of the subject assigned, assisted by members of the committee. The first meeting of the month is consecration night, and all our members take part. On the second night we usually devote our attention to missions. Sometimes missionary stories have been read at home and re-told in League. Our pastor, Rev. A. Lund, took us for a trip to China one evening, illustrating with lantern slides. In our devotional meetings we have had questions on the life of Paul, Old Testament promises, service,

and work. On Literary evening we have had addresses by a local physician on tuberculosis, and such themes as 'Why Am I a Methodist?' and 'Temperance' have been discussed. At our Monthly Business Meeting reports are given concerning the work of each department."—*Extract from letter by Mrs. J. D. Sperry.*

Franklin, Manitoba

"This is a small village with about 150 inhabitants. The meetings of the League are always interesting and helpful. Usually about thirty young people gather together. Each department is organized. The boys of the Citizenship Department recently bought a large load of wood, cut it up and sent it to a needy widow as a Christmas gift. The League has done much in the development of the young people of the community. We encourage the members to attempt small things, then lead them on to larger efforts, and are often surprised how well they accomplish the tasks assigned.

"The night that we had 'Daniel's Purpose' for our topic we aimed at having all the parts taken by boys or men. One read the Scripture, three led in prayer, another took the topic (his first attempt), and gave a really good paper. One boy sang 'Dare to be a Daniel', the audience joining in the chorus.

"About twenty written slips telling of the purposes and successes of great men (copied out of 'Manhood's Morning') were distributed among the men and boys, who each read his slip in turn. A few minutes were taken for questions and expressions of thoughts, and the president closed the subject with remarks and a couple of paragraphs quoted from 'Ready Money.' Many comments were made about the helpfulness of the service.

"The night we had 'Sanitation and Hygiene' as topic our local doctor gave us a fine talk on the subject. For the 'Women's Suffrage' topic we arranged a joint meeting of the Presbyterian and Methodist Leagues, hired the town hall and engaged Miss Flett, of Winnipeg, to come out and speak on the subject. The

hall was full, and we had a very fine meeting. It was the first public occasion to deal with that question, so it was most interesting. Needless to tell you we arranged that women should take charge of that meeting.

"We take a good number of the ERA and find it most helpful; indeed, I could not get on at all without it."—*Extract from letter by E. A. Ridd, Pres.*

St. John, N.B., M.Y.P.U.

In the city of St. John, N.B., there are eight Adult Epworth Leagues and four Junior Leagues. About a year ago the Methodist Young People's Union was organized. Once every three months (except during the summer) this Union meets in the Methodist Churches in turn. Interesting and helpful meetings are arranged for and much enjoyed by the young people.

St. John (Exmouth St.)

"Exmouth St. Epworth League, St. John, N.B., has just closed a successful and helpful year. We have had a number of splendid evenings, but one stands out because it was a new departure with us. It was called 'Old Members' Night,' the object being to link the members of the past with those of the present, with a view of encouraging and improving the future of our society. The roll was thoroughly overhauled and all past members' names obtained. Those living away from the city were sent letters with the request that they send a message. Quite a number responded with helpful messages, including some from former pastors. Many of the past members still residing in the city were present at the meeting and several delivered brief addresses. The programme was interspersed with bright musical selections. Altogether a most enjoyable evening was spent, and the plan tried might be helpful to others."—*Extract from letter by Miss Maude Waldron, Pres.*



NORMAN AND BROWNIE.

"YES, HE CAN JUMP."

"JUST SEE HIM."

HOMEWARD BOUND.

This is the picture of a laddie in Simcoe County, and his dog "Brownie." To be more definite, we must tell you that Norman Broley lives in Cookstown, where his father is engaged in business; and that his grandfather, Rev. Mr. Madden, is a Methodist minister still in active service. Little Norman gave one of the "star" numbers in a Christ-

mas concert lately, when he sang "What would you take for me, papa?" The audience was not content till "Normie" sang as encore two of the three stanzas the second time. His papa would find it hard to fix a price high enough "if some-body wanted to buy." It was when Normie came to the parsonage one afternoon when the Editor was there, to prac-

tise his song with Mrs. Coulter, that the pictures were taken. Brownie is a smart dog, and Normie has him in training for quite a performer, as you can see from the pictures. Every boy loves a dog, but not every boy is kind to dogs. Normie is, and Brownie thinks as much of his young master as the master does of him. That is the way it should always be. Kindness wins, whether with boys or dogs.

St. John (Queen Square)

The First Vice-President, R. S. Stephenson, of Queen Square Epworth League, reports that the Society was never in better shape. He says: "We have a Senior and a Junior Epworth League. The attendance since last October has been excellent. In connection with our Senior society we have a Reading Circle, which meets at different members' homes every other Thursday evening. The Juniors have recently had a contest for members, and have now a membership of forty-four. The losing team provided a banquet for the winning team. The Leagues decorated the church for Christmas services." Six subscriptions were sent for the Epworth Era at the time of sending this encouraging report.

New Year's Rally

The twentieth annual New Year's Day rally of Toronto Methodist Sunday Schools was held in Massey Hall on January 1st, when the great Music Hall was filled with some 2,500 scholars and workers. The president of the Methodist Sunday School Union, Mr. H. S. Meitl, was chairman, and delivered a practical address. By permission of the commissioners, fifty Boy Scouts in uniform acted as ushers under command of Mr. Wallis Fisher. Telegrams of greeting were read from cities where similar gatherings were being held—Hamilton, Ottawa, Edmonton, Victoria, Calgary, and Winnipeg. A personal message from the venerable Dr. Carman found a place on the printed programme. (See front cover page of this paper.)

Lieutenant-Governor Gibson sent the following practical counsel: "Best wishes for a happy and useful new year. Let to-day's good resolutions be followed by good things actually done. Think seriously every day at least fifteen minutes."

THE GOVERNMENT'S MESSAGE.

"The Ontario Government sends cordial greetings to the girls and boys gathered to-day in Massey Hall, wishing them all a happy and prosperous new year. Canada depends largely upon its young people for what the future shall be, and expects them to be brave, true and mindful of their duty to their country. Youth is the time to form good habits and to resolve that success in life shall be based on sterling qualities of character and not on selfish ambitions. There are splendid opportunities in our great, free Canada for the boys and girls to make the best of their talents and to contribute something for the common benefits by adopting as their motto: Duty, Integrity and Unselfishness."

The programme consisted of musical selections by an orchestra under the direction of Mr. A. L. E. Davies; patriotic recitations by Master Douglas Ludlow and Miss Frances Holmes; solos by Misses Anderson and Ralston; and A Trip to the Holy Land in moving pictures, which were much enjoyed by the large audience, as well as bird studies, showing their haunts and habits.

Heathcote, Ont.

A Missionary Contest was recently conducted by the Epworth League at Heathcote. The contest was held on three different evenings, one each in October, November and December. Missionary captains were appointed and sides chosen. The Missionary Vice-President prepared a list of questions which were asked the "sides" alternately, any one on the "side" being allowed to answer.

The questions for the first month were taken from Missionary Study Text Books which had been taken up previously from time to time in the League. For the second meeting questions were taken from the regular Missionary Topics which had been studied during the year. For the last evening the questions were taken from the September to December Bulletin.

The same "sides" were kept throughout the contest, and at the close the "side" missing the most questions had to provide a book for the Missionary Library, the book decided upon being Uganda's White Man at Work. The contest proved both interesting and instructive. A debate is on the programme for the February meeting.—Rhoda Dooks.

Swan River, Manitoba

"The Swan River, Man., Epworth League meets Wednesday evening. The topics as outlined by our General Board have been followed, with much helpfulness and success. We usually have one person give a talk or a paper on the topic for the evening, after which the meeting is thrown open for discussion. The thirty

Ladies' Bible Class, Liverpool, N.S.

The jolly girls pictured herewith constitute the Young Ladies' Bible Class of Centenary Methodist Church, Liverpool, N.S. About a year ago five of these came to the minister's wife and asked her if she would not become their teacher in Sabbath School. The request was readily granted, and the class was formed with five members and a teacher. Recruits were rapidly found, and in a few weeks' time the membership grew to twenty-five. Lately, however, this number has been somewhat reduced by removal; but the Membership Committee is hoping to soon again be able to report the largest membership in the history of the class. From the first this class has stood for enthusiastic and faithful study of the Word of God. The lessons for the first half of last year, comprising the Book of Genesis, were given special attention. On June 15th an interesting review in the form of a competition was held. The class was divided into two groups, and one hundred and fifty carefully prepared questions were asked of these groups alternately. Not a question was entirely missed, and the competition ended in a



LADIES' BIBLE CLASS, CENTENARY METHODIST S. S., LIVERPOOL, N.S.

members on our roll are all active members. Once a month we have a literary or social gathering, for which is prepared a special programme. In October last we had a Hallowe'en social, the decorations being in keeping with the occasion, and the Leaguers with their friends had a pleasant time together. Last year we sent eight dollars to the Forward Movement for Missions, and expect this year to increase our givings. We make it a point to secure every young person who comes to our church as a member of our League."—Extract from letter by W. H. Gray, Pres.

A Junior League was organized not long since at Delaware, and another at Frankford, as the result of evangelistic services conducted by Rev. Dr. Oaten. No better plan can be followed in our churches whereby to conserve and develop the lives and characters of our boys and girls than this. To gather the children and train them for God that they may become useful men and women in the church is surely a most important work, and one that should receive the thoughtful attention of every minister and Quarterly Board.

The girls showed their enthusiasm by lining up and giving the class yell:

"L. B. C.
L. B. C.

Who are, who are, who are we?
We are, we are, who are we—
Just the members of the L. B. C."

The next review took the form of a chain of events. Each young lady was asked to describe the incident in the quarter's lessons that was most helpful to her. In this way the principal points of the lessons were not only emphasized but incorporated into the lives of the members of the class.

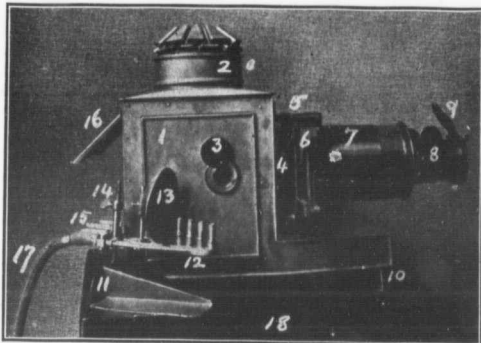
The social side of this organization has not been neglected. A number of enjoyable evenings have been spent, the last taking the form of a winter picnic at the parsonage. A big room was cleared of its furniture and several baskets packed with good things were placed at the disposal of the girls. When the summons was given there was a great feast—fit for a king—spread on the green boughs covering the floor. The flashlight caught the girls in some of their pranks, with results as shown. Long life and abundant health to the "L. B. C."

Concerning Our Lanterns

We are in receipt of more letters of enquiry as to lanterns than we have time to answer personally in detail. Hence the accompanying illustrations. There are two general types of lanterns, and both are here shown. The first is the type we use and recommend for acetylene light. It is of English (Wrench, London) manufacture, and is fitted with the highest class of lenses. These give the maximum of illumination on the screen

Stephenson. Neither have we Sunday School Lesson slides. The best maker of these, of whom we have knowledge, in Canada, is Mr. John Stokes, West Toronto, who will be glad to send his printed list to any enquirer.

The main sets of slides which we have found in constant demand by our friends, and which are at your disposal, are "Toronto to the Coast," "Calgary to Port Simpson," Newfoundland, (two



ILLUSTRATING OUR ACETYLENE LANTERN.

from the light employed. The generator we recommend as the best we know is the "Moss Abingdon," made by Moss & Sons, Birmingham, England. The outfit thus constituted is in every sense first-class and may be depended upon to give the best possible results.

The other illustration is of the "Compact" electric lantern made by P. Keller & Co., New York, and is about "the last word" in instruments of this class. The illustration shows the lantern with rheostat fitted for direct current; but the ones we use are suitable for any current and voltage up to 110. We know no better lanterns than these, and not one instance of dissatisfaction has yet arisen in their use by any of our patrons and friends.

All our stock is the property of the General Board, and is at the disposal of our Leagues and Sunday Schools at a minimum rental. We have supplied a number of both styles of lanterns to places where a lantern was desired as a permanent part of the working equipment of the church, and are ready to assist any of our people who wish to purchase in getting the greatest possible value for their money. We have no lanterns whatever for general sale; indeed, we have declined to sell to individuals who were probable purchasers for personal gain in the use of the outfit.

Our slides are giving abundant satisfaction, and we are ready to supply you with an outfit for a Social or Literary Evening, as already intimated in our previous issues. The rental of the outfit complete, either electric or acetylene, with set of slides for the evening, is \$2 and express charges both ways. For slides alone, \$1 and expressage. We have no catalogue, no list of individual slides, nothing more than appears in these pages from time to time. So do not write asking for a catalogue, for we cannot send one. And, again, we must remind our friends that Missionary sets are in the hands of the Forward Missionary Department, where a full line may be obtained from Dr.

lectures, "John Wesley," "Tennyson," "Burns," "Shakespeare," "Life of King Edward," "Mixed Programme," "Juvenile Entertainment," and "The Life of Christ." Besides these we have in course of preparation several other Travel Talks which will be duly announced when ready. If you desire the use of an outfit, simply write the General Secretary, stating your wishes, and as far as possible they will be met.

We still have a number of good plain slides of places in Canada and Newfoundland, made from negatives in our own possession, that are on sale to any of our friends at \$1.50 a dozen. But we have no list of these. At the price quoted a printed catalogue would be impossible.

The profit is all with the buyer. Any number of these will be sent to any responsible party for personal selection, the rejected ones to be returned carriage paid. We prefer that you see the slides in your own lantern before buying and be satisfied that what you are getting pleases you. That is the fairest way we know for all parties concerned. Address, Rev. S. T. Bartlett, Wesley Buildings, Toronto.

Key to Lantern Illustrations

1. Large door opening into main body of lantern.
2. Removal cowl or chimney.
3. Colored sight hole for inspecting the light.
4. Condensing lenses.
5. Open stage, carrying slide-carrier.
6. Slide carrier.

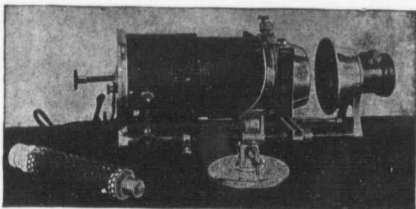
7. Telescopic draw-tubes carrying Objective lens.
8. Objective lens for transmitting view on screen.
9. Shutter for flashing view on or off screen.
10. Screw adjustment for raising lantern front.
11. Tray carrying jet.
12. Burners comprising jet.
13. Reflector adjusted on pillar behind burners.
14. Pillar and set-screw holding jet.
15. Taps controlling gas supply for burners.
16. Hinged door, used with back curtain when desired.
17. Tubing connecting generator with jet.
18. Any convenient table or stand to hold lantern.

Where Local Option Fails

At a meeting of the Forward Club, held in Toronto, on January 6th, Mr. N. W. Rowell pointed out the shortcomings of Local Option. His viewpoint seems to us the only correct one for every friend of prohibition to take. Among other things he said, in reference to Ontario:

"While we have now 502 out of 835 municipalities without bars, as the result of the local option measures, the voting yesterday affords a striking illustration of the utility and inefficiency of local option as a weapon for fighting the evils of the liquor traffic. Its utility has been demonstrated by the large area of the Province which has been brought under its operation, but its inefficiency has been shown by the practical impossibility of bringing it into force in the larger centres of population."

"Liberals of Great Britain," continued Mr. Rowell, "recognize that in any effective programme of social reform they must include dealing with the evils of the liquor traffic, and for many years they looked forward to the adoption of a local option law as the most feasible and effective method of curtailing these evils. But as the Right Hon. Herbert Samuel, in his book on 'Liberals,' has so well pointed out: 'It has been more clearly recognized that local option might prove an ineffective weapon and be enforced least often in the localities where reform is needed most; for where the public houses have the greatest number of patrons, there also



THE "COMPACT" ELECTRIC LANTERN.

they are likely to find at the poll the greatest number of defenders."

"The truth of this statement was most clearly demonstrated yesterday. In the seventeen municipalities which carried local option there were only twenty-four licenses; in the nineteen municipalities which defeated local option by the three-fifths requirement, there were ninety-seven licenses. In the larger cities it would be still more difficult to bring local option into force. Yet in those places where local option was defeated, or where it was recognized as impracticable to

bring it into operation, the bars are the most numerous, the evils of the traffic most manifest, and the social and moral degradation resulting from the open bar most prejudicial to the community and the State.

"Unless, therefore, we are prepared practically to concede to the liquor traffic its right to maintain the open bar, with all its abuses, in our chief centres of population, as well as in a large number of the smaller cities and towns of the Province, we must have a Province-wide measure, and it is in this view that we have declared in favor of the abolition of all bar and club licenses throughout the Province, with them to go the treating system. This would mean the complete abolition of the retail sale of liquor in nine-tenths of the municipalities of the Province, and local option would continue, under which the remaining one-tenth might wipe out the residue of the traffic, where the electors so desired, by a majority vote.

"Without discussing the merits or demerits of the three-fifths requirement," concluded the speaker, "yesterday's vote is a striking illustration of how effectively it has accomplished the object desired by the liquor interests when it was enacted as an amendment to the local option law. Out of 121 licenses condemned by the vote of the people, the liquor interests saved ninety-seven by the three-fifths requirement."

A Pen Evening

Write the invitations. The program is written on the blackboard. Every guest registers, and the guests may be introduced by writing the names on a card (as if by introduction to a distant friend). The program may be as follows:—

Instrumental music.

Scripture: Psalm 45: 1.

Prayer for consecrated writers.

Paper: "The Pen of All Ages."

Reading from several poets on the pen.

Instrumental music.

Debate: "Resolved: That the Pen is Mightier than the Sword."

Paper: "The Great Scribes of the Bible."

Roll call, responded to by quotations on "the pen," as:

"The pen becomes a clarion." (Longfellow.)

"Pens carry further than rifled cannon." (Taylor.)

"The pen is the lever that moves the world." (Talmage.)

"The pen is the tongue of the mind." (Plus IX.)

"Take away the sword; states can be saved without it; bring the pen." (Bulwer-Lytton.)

"The pen has shaken nations." (Tupper.)

A PEN CONTEST.

The answers contain the word "pen":

Ajar. (Open.)

Sad. (Pensive.)

A college flag. (Pennant.)

A marine bird. (Penguin.)

A punishment. (Penalty.)

Destitute. (Penniless.)

A stipend. (Pension.)

Portion of the Old Testament. (Pentateuch.)

Jewish feast. (Pentecost.)

Sordid. (Penurious.)

To pierce. (Penetrate.)

A swinging article. (Pendulum.)

A portion of land. (Peninsula.)

Contrite. (Penitent.)

A sharp instrument. (Penknife.)

Reverse the blackboard at the door, calling attention to the League announcements thereon as the guests depart.—*Epworth Herald.*

A Postcard Evening

Picture postcards are to-day so numerous, so inexpensive and yet in spite of their being constantly received so interesting, that an evening that can be rendered very enjoyable may be made with them for the chief source of entertainment. For instance, "A tour around the world" will be found to afford interesting entertainment for social and literary gatherings. Number each card, and on the back of it write a conundrum that has a geographical answer. For example, "What city is seen at the Zoo?" and "Who ran away with Helen?" give an idea of the kind of questions, and the leader by a little thought will be able to invent plenty of them.

If preferred, and a sufficient number of questions can be arranged, the postcards may be confined to one nation or country.

This should be stated at the outset, as it will simplify the contest. Each one present is given a pencil and slip of paper, and the cards are either passed or posted up upon the wall of the room. Each one writes down opposite the number of the card what he thinks the answer should be. At the end of the game the slips are collected.

The giving of prizes is, of course, optional with the society. A book of travel, a photograph of a foreign scene, or a print of a famous picture, would all make suitable gifts. Each one present may be given a postcard also as a souvenir. If there is time extempore addresses may be called for, some five or six being asked to tell what they know about the picture on the card which they hold in their hand at the close of the contest.—*Miss Idell Rogers.*



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West Selkirk, Man.

On the 18th of December last an Epworth League of Christian Endeavor was organized in West Selkirk, Man. in connection with Wesley Church. Over twenty young people joined as active and several as associate members. Rev. Manson Doyle, our Field Secretary, was present and helped greatly in effecting the organization. The society gives promise of being a strong factor in the church and community in promoting its spiritual and social ideals. Nine subscriptions for the Epworth ERA have been sent to the General Secretary. We believe in starting well.—Dorothy Teeter, W. Selkirk, Man.

Hodge-Podge

A small Norwegian lad presented himself before a Minnesota School teacher, who asked him his name.

"Pete Peterson," he replied.

"And how old are you?" was the next question.

"I not know how old I bane," said the lad.

"Well, when were you born?" persisted the teacher.

"I not born at all; I got stepmutter."

There was a young man, vain of his accomplishments as a preacher, who, after officiating at a certain service for a Scottish minister who occasionally had to avail himself of the assistance of probationers, was met by the old gentleman with extended hands as he descended from the pulpit. Expecting high praise, he said: "No compliments, I pray."

"Nay, nay, my young friend," said the parson, "nowadays I'm glad of anybody."

In one of the Western States a spirited campaign for woman suffrage was being carried on. The suffragettes employed a Mrs. Nickell, who was a strikingly handsome woman, to call upon the voters to learn their party affiliations. At one place Mrs. Nickell was met at the door by the lady of the house.

"Is Mr. Chester in?" inquired the visitor sweetly.

"He is not," was the emphatic answer, while Mrs. Chester regarded the questioner with frank suspicion.

"We are very anxious to know what party he belongs to," continued Mrs. Nickell ingratiatingly.

Mrs. Chester drew herself up to her full height, eyed her visitor haughtily, and answered with asperity:

"I am the party he belongs to."

Preachers

THE Equity Life Assurance Company has saved its Policyholders \$76,000 in premiums in nine years by issuing without profits Policies at very low rates instead of issuing them at the ordinary with-profits rates. That is a larger sum than was paid in profits to their Policyholders prior to December 31st, 1911, by all the other Companies organized in Canada during the last twenty years. If level headed men want to protect their own interests, as we believe they do, they should write us for particulars.

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